

# THE ANTI-SLAVERY REPORTER.

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# The Anti-Slavery Reporter.

[The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for quotations which may be inserted from other journals. The object of the REPORTER is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.]

## Important Diplomatic African Appointments.

### MOROCCO.

We heard, with much regret, of the sudden death of Sir WM. KIRBY GREEN, late Her Majesty's Envoy Extraordinary and Minister Plenipotentiary in Morocco. Sir KIRBY GREEN always expressed himself favourable to the efforts made by the ANTI-SLAVERY SOCIETY for the abolition of the Slave-trade in Morocco, and, before his departure for the scene of his labours, he attended a meeting of the Committee, at their offices in New Broad Street, for the purpose of hearing their views upon the Slave-trade question.

During the period of his diplomatic relations with Morocco, one very important advance was made in the civilisation of the country by the laying of the electric cable, which now connects Morocco with Europe. We trust that it will not be long before Tangier will also be connected with the cities and towns of the interior by the electric wire.

Whilst regretting, in the death of Sir WM. KIRBY GREEN, the loss of a useful public servant, we record with pleasure that HER MAJESTY has been pleased to confirm the appointment of

COLONEL SIR CHARLES BEAN EUAN-SMITH, K.C.B., C.S.I.,

as Envoy Extraordinary and Minister Plenipotentiary at Tangier. The long services of this distinguished officer in India and at Zanzibar, and his connection with the Anti-Slave-Trade Expedition of Sir BARTLE FRERE, have caused him to be prominently before the public for many years past. His work in Zanzibar, since he succeeded to Sir JOHN KIRK as British Representative at the Court of the Sultan, has placed him in intimate connection with the ANTI-SLAVERY SOCIETY, and his name will always be connected with the issue of the Anti-Slavery Decree of August 1st, 1890, which we certainly hope will not be allowed to remain a dead letter, as was formerly the case.

We hope that Sir CHARLES EUAN-SMITH's great experience of Eastern countries will stand him in good stead in the difficult position in which he will shortly be placed.

### ZANZIBAR.

We are glad to find that Colonel Sir CHAS. EUAN-SMITH will be succeeded in Zanzibar by so able an officer as Mr. GERALD H. PORTAL, who has had much experience of the Slave-trade in Egypt, Abyssinia, and the Red Sea. We believe that Zanzibar is not unknown to Mr. PORTAL, and we may expect that he will do his utmost to see that the Anti-Slave Trade edicts, already issued, are carried out in that Sultanate.

## British Zambesia and Nyassaland.

In the last *Anti-Slavery Reporter* we noted the appointment of Mr. H. H. JOHNSTON, C.B., as Her Majesty's Consul-General for Portuguese East Africa, and Commissioner in Nyassaland, and we also noted that the ANTI-SLAVERY SOCIETY was anxious that this officer should be provided with a Government steamer on Lake Nyassa.

Mr. JOHNSTON having just sailed for his Consulate, we now reprint a semi-official article from *The Times*, of April 6th, explaining the important work to which Mr. JOHNSTON has been appointed. It is seldom that one hears of a British Consul being furnished so generously with a scientific staff, and the necessary funds, and we may expect to hear of very good work in Nyassaland.

The ANTI-SLAVERY SOCIETY has now carried out its intention of memorializing the Foreign Office, with a view of placing a steamer upon Lake Nyassa for the use of the British Commissioner (*vide* page 51).

This Memorial will be supported by several Chambers of Commerce, who, upon commercial grounds, will support the application of the ANTI-SLAVERY SOCIETY. A copy of the Memorial, and of LORD SALISBURY's reply, will be found below, and we are glad to note that, although the Government will not pledge itself to place a steamer upon the lake, it recognises the duty of dealing with the Slave-trade.

From *The Times*—(headings our own).

### MR. H. H. JOHNSTON AND HIS CONSULAR STAFF.

Mr. H. H. JOHNSTON will leave England to-day for Mozambique, *via* Zanzibar, to assume his duties as Consul-General for Portuguese East Africa, and her Majesty's Commissioner for the territories under British influence, lying to the north of the Zambesi. Mr. JOHNSTON is the first of the three new Central African Commissioners to proceed to his post. General MATHEWS, who has been appointed to British East Africa, and Major CLAUDE MACDONALD, Commissioner for the Oil Rivers and Niger Territories, are both still in England. As affairs in East Africa are in a somewhat critical position just at present, the departure of the former is not likely to be much longer delayed. The creation of a Commissionership of Northern Zambesia, or British Central Africa, as some prefer to call it, has met with general approval ; and those who have watched Mr. JOHNSTON's short but successful and brilliant official career admit that no better choice could have been made for the first Commissioner. As Consul-General to Portuguese East Africa no doubt Mr. JOHNSTON will require much tact and firmness ; but on the north of the Zambesi not much trouble is expected from the side of the Portuguese. In the performance of his Consular duties Mr. JOHNSTON will be ably assisted by his three Vice-Consuls, one of whom, Mr. CHURCHILL, will be constantly stationed at the coast. The Governor-General, Colonel MACHADO, has enlightened views, and is disposed to promote friendly relations between the two countries. Thus Mr. JOHNSTON will be free to move about the extensive region under his jurisdiction as Her Majesty's Commissioner ; the means of communication between the coast and the interior are now so well

organised that Mr. JOHNSTON need never be out of touch with Consular headquarters ; they will be still further improved when he actually gets to work. The precise position of the administrator's headquarters in the interior has not yet been selected, but it will probably be about the Shiré Highlands, though he will no doubt establish other posts on Lake Nyassa, and on the plateau between that and Tanganyika and Bangweolo.

#### MR. JOHNSTON AS COMMISSIONER.

Besides his three Vice-Consuls, Mr. JOHNSTON will as Commissioner have a considerable staff. The chief of his Vice-Consuls, Mr. W. SHARPE, will probably accompany Mr. JOHNSTON on his journeys. Mr. SHARPE has already done excellent work both in exploration and diplomacy. He has, we believe, just returned from the Bangweolo country. The good work accomplished in that region has already been referred to in *The Times*. The leading member of the staff of Mr. JOHNSTON, as Commissioner, will be Lieutenant SCLATER, an able and promising young officer of the Royal Engineers, who has received permission from the War Office to accompany Mr. JOHNSTON. Lieutenant SCLATER, who is the son of Mr. SCLATER, the well-known secretary of the Zoological Society, has taken every pains to qualify himself for the varied duties which he will have to undertake. His training and experience as an engineer will be of great service to Mr. JOHNSTON in his endeavours to open up the extensive region committed to his charge.

#### THE CIVILISATION OF CENTRAL AFRICA.

Not only will the Stevenson Road between Nyassa and Tanganyika have to be improved, but new roads will have to be made elsewhere, and the operations connected therewith will be superintended by Lieutenant SCLATER. Very careful surveys will have to be made of certain regions, and in these, again, Mr. SCLATER will be able to turn his experience to account, while for general geographical observations he has taken care to specially qualify himself ; and for this work the Royal Geographical Society has furnished him with instruments to the amount of £250. In addition to all this, he will be commandant of the police in Nyassaland, so that Lieutenant SCLATER'S office will be no sinecure. His observations, combined with those of Mr. JOHNSTON himself, Mr. SHARPE, and other members of the staff, cannot but add greatly to our knowledge of the geography of a region which, so far, has been explored along only a few lines.

But the topography of a region, though all-important both from the scientific and the practical points of view, is only the basis of its geography, in the comprehensive sense of that term now adopted by geographers in this country. We want to know, not only the contours of the surface, but also what that surface sustains ; not only its outlines, but its complexion. In order to carry out this all-important part of his work, Mr. JOHNSTON has applied for a grant from the special fund of the Royal Society—a grant which would enable him to provide himself with a skilled botanist. The gains to science would amply justify the expenditure, and the attendant economical results could not but be valuable.

#### ACTION OF THE BRITISH SOUTH AFRICA COMPANY.

Meantime the British South Africa Company are sending out a trained horticulturist (Mr. ALEXANDER WHYTE), who has been educated at Aberdeen University.

Mr. WHYTE will give special attention to the economical botany of the region. It is known to contain several fibrous plants, one or more of which may turn out of great commercial value. He will also conduct a series of experiments in economical exotic culture of various kinds. One of these will be the tea plant. Already the Messrs. BUCHANAN, and other Scotch planters, have been extremely successful with sugar, coffee, and other cultures ; they not only supply all the wants of Nyassaland, but the coffee from the Shiré Highlands already commands a good price in the City. Rice, of excellent quality, is being more and more extensively grown in the low-lying lands about the lake and the rivers, and has, we believe, a high reputation in the London market. In Northern Zambesia itself plenty of customers will be found among the hundreds of Arabs and their retainers, so that a practical botanist like Mr. WHYTE will find ample opportunity for the exercise of his science. If he can succeed in discovering localities suited for the tea plant in the Shiré Highlands, in the plateaus around the lake, and on the slopes of the lofty region between Lakes Tanganyika and Bangweolo, he will not only have justified his appointment by the Company, but will have helped to solve the perplexing problem of the future of Central Africa. Judging from analogy in India and Ceylon, there ought to be localities in the uplands of Nyassaland at least where tea culture could be carried on with considerable hopes of success.

#### FORMATION OF A POLICE FORCE.

Besides Mr. SHARPE, Lieutenant SCLATER, and Mr. WHYTE, Mr. JOHNSTON will have three other English officials on his staff, who will have various special duties to perform. Thus it is evident that the Government do not intend that these new commissionerships shall be merely ornamental offices. They have seriously faced the problem of the development of Central Africa, and the duties imposed upon the British Government by the recent Brussels Act ; and, so far as Northern Zambesia is concerned, their method of procedure cannot but commend itself to all who have the interests of the Empire and the welfare of Central Africa at heart. That Mr. JOHNSTON will have the means at command of carrying out their intentions and enforcing his ordinances as Commissioner will be evident from the fact that he will be provided with a trained police force, numbering, to begin with, 150, to be increased as necessity demands ; a proportion of the members of this force, will, no doubt, be natives of India. To assist in the training of them Mr. JOHNSTON will take out three non-commissioned engineer officers, who will also help Lieutenant SCLATER in his duties. Ultimately, no doubt, an officer of the line, probably one who has had experience in India, will be appointed to the command of the police. These will be concentrated at first in the Shiré Highlands and on the Nyassa-Tanganyika plateau, but will, of course, be movable to whatever portion of his extensive domain Mr. JOHNSTON may require. Their uniform will be black, white, and yellow.

#### POSTAL ARRANGEMENTS.

Here we may state as a small but not insignificant detail, that the postage stamps of Northern Zambesia will be those of the British South Africa Company, with the letters B. C. A. (British Central Africa) printed on the face. In carrying out the provisions of the Brussels Act, and generally in enforcing respect for his decrees, the two British gunboats on the Shiré will always be ready to lend loyal support to her Majesty's Commissioner.

## MR. JOHNSTON'S SPHERE AS COMMISSIONER

includes the whole region to the north of the Zambesi, to the south of the German and Congo Free State spheres, and to the east and the west of the Portuguese possessions. Its eastern boundary is Lake Nyassa, with an important section on the east of the Shiré. On the north the boundary passes some distance to the north of the Stevenson Road, includes the south end of Lake Tanganyika, the east shore of Lake Moero, the east bank of the Luapula, the whole of Lake Bangweolo, and, except the south-west corner, passes thence westwards by the undefined boundary of the Congo Free State to the Kabompo branch of the Zambesi, which it follows down so as to include the whole of the Barotse country. Here, however, the boundary cannot be regarded as definitely settled. The total area is probably not far short of 300,000 square miles ; and if to this Mr. JOHNSTON's sphere as Consul-General be added, the region committed to his charge in the interests of the Empire will cover about 600,000 square miles. It belongs to the characteristic plateau region of Central Africa. Except for some distance on each side of the Lower Loangwé, it has an average height of from 4,000 ft. to 6,000 ft. ; and dotted all over it, especially to the south of Lake Tanganyika, are spots rising to over 6,000 ft., which in the future may become so many little Simlas. So far as rainfall goes, it is fairly well situated for Africa ; it averages about 50 in. annually. There is a network of permanent rivers ; indeed, in some regions the surface moisture is too much for health and comfort. As is the case everywhere in Africa, there are here and there districts which are practically desert, but, as a whole, it is among the most hopeful regions in Central Africa. There is ample room for industrial development in many directions, and for a very much larger native population than at present exists. Under the peace and freedom from raids which, it is hoped, British rule will bring, this population is sure to increase. At present the total population probably does not much exceed one million, or about three to a square mile. Among this population there are probably at most not more than 300 Arabs, or rather men with any proportion of pure Arab blood in their veins.

## THE SLAVE-RAIDING SWAHELIS.

There is, besides, a floating population of about four hundred Swahelis. It is these who are the great disturbers of the peace in Central Africa, the real Slave-raiders and ivory-stealers. The true Arabs in Northern Zambesia, even when they have a considerable proportion of African blood in their veins, are, with few exceptions, respectable men, most of them having property in the Persian Gulf, at Aden, and at Zanzibar. Their so-called Slaves or serfs are really in the position of feudal retainers, and they rarely take part in raiding. With these, Mr. JOHNSTON will not only have no trouble, but they prove a distinct benefit to the country, having fixed abodes around which they cultivate rice and carry on other industries. As for the Slave-raiding Swaheli, Mr. JOHNSTON will in time be provided with ample means to cope with them, and one of his first duties will be to rid his territories of the pest, and so give the natives perfect security for their persons and their properties. The well-to-do and well-intentioned Arab traders ought, of course, to be encouraged to settle.

## EUROPEAN COLONISATION.

As to European colonisation, in the true sense of the term, that is not to be thought of north of the Zambesi. Englishmen and other Europeans may spend many years of

their life on the higher uplands, and move about just as they do in India and Ceylon, helping the natives to help themselves, and developing the resources of the region. Thus they may in time accumulate a competency wherewith to return home ; but, so far as we know at present, Europeans could never perpetuate their kind in Northern Zambesia. Here, as in every other part of Central Africa, and of the tropics generally, the *maximum* of comfort is indispensable for the maintenance of health and vigour in the European. "Roughing it" when it can be avoided is a fatal mistake ; with comfortable surroundings no European constitution need be any the worse for a few years in Central Africa.

#### MUNIFICENT GRANTS OF THE BRITISH SOUTH AFRICA COMPANY.

With regard to the sinews of war, in addition to the allowances made by the Government, Mr. JOHNSTON will be subsidised to the amount of £10,000 per annum by the British South Africa Company.

#### THE AFRICAN LAKES COMPANY.

The Company, besides, grants another £2,500 a year to the African Lakes Company to help them to develop their country, and also, no doubt, partly for the expense of the special administration of the region for which Mr. JOHNSTON is directly responsible to the Imperial Government. For the rest of Northern Zambesia he will be expected to consult Mr. RHODES in any important step which he may take. The Lakes Company are now a purely trading company, having no territorial rights and no jurisdiction whatever. With the aid of Mr. JOHNSTON and his staff their operations will be greatly extended. Not only will they be able to divert much of the trade on both sides of Tanganyika down to Lake Nyassa, the Shiré, and the Zambesi, but they will probably be able to reach the kingdom of Misiri, where several English missionaries are at work.

#### THE BLACK AND HALF-CASTE PORTUGUESE.

Besides the Swahelis, it may be said, another troublesome element in Mr. JOHNSTON's region will be the black and half-caste Portuguese subjects who have stations (*prazas*) mainly in the Longwa Valley. In suppressing any attempt at disturbance among these people, Mr. JOHNSTON may expect the support of the Portuguese authorities. Indeed, all the industrial activity which is being initiated under the superintendence of her Majesty's Commissioner cannot but be of great benefit to the Portuguese territories through which so much of the commerce must pass. Practically we may consider that our difficulties with Portugal on the north of the Zambesi are settled, much to the benefit of Portugal ; it will be equally to her advantage to have those on the south of the Zambesi settled as speedily as possible.

From what has been said it is evident that an important step is about to be taken, not merely for the promotion of British interests in Central Africa, but for the development of the resources of the long despised continent, and the gradual civilisation of its people. Mr. JOHNSTON and his staff will have splendid opportunities of doing good work in many directions, work which will bring them honour if not indeed something more substantial ; and they appear to be not unequal to the enterprise.

## Steamer on Lake Nyassa.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

55, NEW BROAD STREET, LONDON, E.C.

*March 16th, 1891.*

To THE RIGHT HONOURABLE THE MARQUIS OF SALISBURY, K.G., &c., &c., HER MAJESTY'S PRINCIPAL SECRETARY OF STATE FOR FOREIGN AFFAIRS.

My LORD,

Some years ago the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY urged upon Her Majesty's Government the desirability of providing the recently appointed Consul for Nyassa, Captain FOOT, R.N., with a small steamer to navigate the waters of that lake. The fact that a British Consul is dependent for the power of locomotion upon the presence of chance steamers, commercial or missionary, is, in the opinion of the Society, calculated greatly to hinder the efficient performance of his duties, especially as regards keeping a watch upon the Slave-trading expeditions which cross the lake. Now that Mr. H. H. JOHNSTON has been appointed Commissioner for Nyassaland, the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY would again respectfully urge upon Her Majesty's Government the importance of placing a Consular steamer upon Lake Nyassa. Not only would the presence of such a steamer tend to the suppression of the Slave-trade, but it would afford effective protection to the legitimate commerce already existing in the territories in the vicinity of the lake, and lead to its further expansion.

I have the honour to be,

Your Lordship's faithful servant,

CHARLES H. ALLEN, *Secretary.*

FOREIGN OFFICE, *March 26th, 1891.*

SIR,

I am directed by the MARQUESS OF SALISBURY to acknowledge receipt of your letter of the 16th inst., urging upon Her Majesty's Government the importance of placing a steamer, under Consular control, on Lake Nyassa for the purpose of assisting in the suppression of the Slave-trade.

I am to state in reply that Her Majesty's Government are fully alive to the desirability of putting an end to the Slave-trade in the Nyassa districts. They can give no pledge as to placing a steamer on the lake, but Mr. JOHNSTON, who leaves on the 2nd of April to take up his post as Commissioner and Consular-General, is being sufficiently provided with means for checking the trade, and he will be instructed to do all in his power for its suppression.

I am, Sir,

Your most obedient, humble servant,

T. H. SANDERSON.

*The Secretary,*

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

55, New Broad Street, E.C.

## Brussels Conference.

*Bulletin Anti-esclavagiste de France.*

### ALL FUGITIVE SLAVES TO BE FREE, OF WHATEVER RACE OR COLOUR.

THE Ninth Article of the Declaration, signed at Berlin, 25th February, 1885, says : "The Powers exercising, or who may exercise, sovereign rights or influence in the territories forming the conventional basin of the Congo declare that these territories shall not serve either as markets or as ways of transit for the traffic in Slaves, of whatever race these may be."

Let us see what the Brussels Conference has made of this stipulation, first, territorially ; and second, in an ethnological point of view :—

*First.* The measures decreed at Brussels for the suppression of the Slave-trade are not limited to the Congo basin only ; they embrace, under the changes which are taking place, all the black continent, including a maritime zone on the east coast.

*Secondly.* Berlin said, "Slaves of whatever race they may be," which implies no distinction of colour as regards the measures to be employed against the Slave-trade.

The Brussels preamble says : "Protecting effectively the aboriginal populations of Africa," that is to say, of all parts of Africa which are more or less coloured. The introduction of the word *African* in the draft of the General Act, gave rise to explanations which may be briefly noticed. In treating of the release of Slaves forcibly detained on board of a native vessel, the Turkish Minister insisted on the addition of the word "African" in order to prevent any mistake, and to show clearly that the treaty had regard exclusively to the traffic in African Slaves. The report of the three Commissioners rejects this affirmation of CARATHEODORY-EFENDI, partially at least, and is made as follows : The Commission is of opinion, however, that the treaty does not exclude Slaves of another country who might be found in the zone.

At the general meeting, CARATHEODORY-EFENDI calls attention to the word *African* in the Article referring to a Slave forcibly detained on board of a native vessel, and the absence of that word in the article relating to a Slave who has sought refuge on board of a ship of war.

He desired that the word *African* should also be inserted in this article, adding that as far as the Ottoman Government was concerned, there existed only one kind of Slaves, viz., Africans.

Mr. BOURÉE (France) proposed to suppress the word *African* in the only article where it is to be found, leaving each Power to interpret these words as it may suit it.

Lord VIVIAN coincided in suppressing the word *African*, so as to comprise all Slaves, no matter of what origin.

The final result by Articles XXVIII, XXIX and LXIV of the General Act being that all Slaves, no matter of what origin, who may seek refuge on board of a ship of war, or who may be forcibly detained on board of a native vessel, or who may escape from any country where Slavery is upheld, shall be declared free.

The word *African* implied black, of which there are infinite shades. How would it be in case of a Circassian female Slave who is a native of Asia, and white, indeed, very fair ? The suppression of the word *African* no longer requiring that she should be more or less black, there can be no doubt that she would have the right of being declared free.

None of these Articles makes it a condition that the thing must occur within the specified zone, as the maritime commission wished to prescribe.

(Signed)      A. D'AVRIL (Baron).

## Slavery in Tunis and Algiers.

(Translated by J. V. CRAWFORD, Esq.)

PUBLIC attention in France has been recently drawn to questions relating to Slavery in Tunisia and Algeria, through the publication of a work which has for its title "Les Odeurs de Tunis," and a pamphlet headed "La Politique Française en Tunisie," the opinions and aims of whose respective authors are directly opposed to each other.

The "Odours of Tunis," written by an ex-president of the Law Court there, sets forth a number of deplorable facts, which, so far as is known, have not met with any denial. Among other things, it states that the British Consulate, by virtue of the Slave Trade Convention of 16th July, 1875, between Great Britain and the BEY OF TUNIS, has had repeatedly to invoke the Bey's authority for the liberation of a number of Slaves. The French Protectorate having been established subsequently to the date of that Convention, and a French Governing President having been appointed, it follows that the Consul's communications would be addressed to that officer, and this circumstance has elicited the notice of the Committee of the French Anti-Slavery Society to the matter, the question of Slavery in Tunisia being considered by them as affecting the honour of France, and deserving the immediate attention of the Government.

This intervention of the British Consul, on behalf of these unfortunate Slaves, appears to have somewhat wounded French susceptibilities, as the last bulletin of the French Anti-Slavery Society alludes to it, and quotes the third and fourth Articles of the General Act of the Brussels Conference, by which the duty of suppressing the Slave-trade is committed to each State in its own possessions and in the countries under its direction or protectorate ; but the bulletin seems to forget that the Brussels Convention has not yet been ratified, and that the mere assumption of the protectorate of Tunisia by France does not cancel the obligations of a former treaty. Moreover, a foreign Consul's denunciation of any irregularity which may not have reached the ears of the local authority should not be considered as officious in a matter of pure humanity and justice.

The pamphlet or publication "French Policy in Tunis," consists chiefly of a detailed account, in a semi-apologetic tone, of what has been done since the French occupation of Tunis ; but the writer, in alluding to Algeria, makes the following remarkable observation with reference to the abolition of domestic Slavery there. "That measure," he says, "impolitic in the highest degree, and inspired by erroneous ideas of philanthropy, has dealt the Arabs a severe blow—one which we ought to have spared them, since we cannot flatter ourselves that we can get rid of them. It has, moreover, dried up the principal source of our export trade ; it has ruined our colonists. The Algiers Chamber of Commerce has never ceased, even up to the present moment, to demand its revocation."

### QUESTIONS IN FRENCH SENATE.

As may be easily imagined, such a statement has created considerable sensation, and has led to a question being put in the French Senate, the particulars of which will be given further on ; but, before dismissing its reference to Tunis, the bulletin remarks that, according to reports which have been published, it appears that the vigilance exercised at the gates of that city has, hitherto, been so illusory, that it has roused the serious attention of the French Anti-Slavery Society.

In the course of a debate, which took place on 6th March, in the French Senate, on the subject of Algeria, Senator WALLON, a member of the Committee of the Anti-Slavery Society of Paris, took occasion to say that, on a recent visit to Tunis, he was informed that there were many domestic servants, apparently free, who were really held in Slavery, and that Slave-trading was still carried on by the surreptitious introduction of women from the Soudan. That camel drivers and muleteers occasionally arrived at the gates of Tunis, their animals being laden with sacks of a shape indicating the contents as something restless and alive. The Tunisian revenue officers opened the mouth of each sack, put in their hand, and came in contact with something resembling wool. Evidently it must be wool! So the sack is closed up, and the merchandise passes—a remarkable instance of the power of backsheesh or bribery in the Moslem world!

It is true that there existed in Tunisia a decree for the suppression of domestic Slavery, and the Resident General affirmed that it was being observed. All questions of freedom had to be brought before the French Courts of Law, as all disputes between foreigners and Tunisians were exclusively under their cognizance.

A woman brought to Tunisia from the Soudan was clearly a foreigner. All sorts of assurances had been given on this head, and it was said that French officers would be employed at the custom houses to prevent any such contraband in future.

#### ALGERIA.

He had now to call attention to a matter regarding Algeria. In a publication styled "French Policy in Tunisia," which he found on the library table of the Senate, and which purported to have been written by a diplomatist, the author referred to the abrupt abolition of domestic Slavery in Algeria in the following terms:—"That measure, in the highest degree impolitic, and inspired by false ideas of philanthropy, has dealt the Arabs a severe blow, one which we ought to have spared them, since we cannot flatter ourselves with being able to get rid of them. It has, moreover, destroyed the chief source of our export trade, and has ruined our colonists. The Algiers Chamber of Commerce has never ceased, even up to the present moment, to demand its revocation, for, without proving of any advantage to the negroes, who will continue to be sold, although dirt cheap, in the interior of Africa, until it is occupied by Europeans, it has resulted chiefly in closing all communication between our colony and the Soudan, and in driving away from our markets, ports, and oasis, the caravans which came to purchase the products of our industry."

Mr. WALLON then asked the Governor-General if it was true that the Algiers Chamber of Commerce demanded the revocation of the decree which had abolished domestic Slavery in Algeria, and in all places under the French flag, and whether the Government shared the opinions expressed by the author he had just quoted.

The President of the Council replied that the Government did not hold any such ideas, and Mr. TIRMAN, Commissary of the Government, stated that since Algeria became French, Slavery had ceased to exist there; and that neither any Chamber of Commerce, nor any governing body, nor even any private person in Algeria had ever protested against the abolition of Slavery, or asked for its re-establishment.

Mr. MAGUIN said it was infamous to write such things, and Mr. TESTELIN added that he must be a diplomatist in disguise who dared to make such insinuations.—*Bulletin de la Société Antiesclavagiste de France.*

## Massacre in Uganda.

THE late Mr. ALEXANDER MACKAY, in his interesting letters, published by his sister, gives a terrible description of the wanton and purposeless slaughter of their own subjects by M'TESA and M'WANGA, the last two Kings of Uganda. In reading this account, one cannot but feel as though one were living in the times of the worst Roman Emperors, for NERO and CALIGULA would appear to have their match in M'TESA and M'WANGA.

Every day there is a wanton slaughter going on of innocent victims. For a time, after we came here, we were ignorant of this. It may have been done more quietly on our account, or our ignorance of the language and people prevented our detecting it sooner. Now, at any rate, before our eyes, the terrible crime lies bare. No more is it the King himself who says, "Go slaughter such a one, and such a one." Now each executioner there has orders to capture and kill, mercilessly, all or any that pass on the highway. Unsuspecting peasants, coming in from the country with plantains on their head, are seized upon in a moment, and dragged into the executioner's court, secured in forked sticks till morning, and slaughtered at dawn. Some days many are thus murdered, and other days fewer. It is, especially, men who have no friends or powerful chiefs as their protectors, who are the victims. No crime have they committed, nor been guilty of the most trivial offence. It is the King's pleasure that so many be butchered every day by each executioner, and on certain days a greater number, and the owner of the slaughter office must find his victims where he can.

\* \* \* \* Who can tell on how many of our fellow-men the sun rises each day in this land of blood, but who are suddenly hurled into eternity before another morning dawns? All this merely to gratify the blood-thirstiness of this monster in position of absolute power, this murderous maniac, called by good people in England, and people who should know better, too, "the *humane KING OF UGANDA*."

It will find little credence in Europe when I state it as a fact that, after this King embraced Islam, before STANLEY's arrival, he one day ordered two hundred youths to be burnt alive, merely because they had gone a little further than himself in adopting the new creed—having been circumcised by the Arabs.

But that was a small slaughter compared with others. Two years ago, I understand, the King gave orders for a *kivendo*, as it is called, i.e., a great butchery of human beings. SUMA, M'TESA's father, used to have many such, and M'TESA, after the example of his father, must exercise a similar power. *Two thousand* victims were caught in the highways, chiefly at night, the capture requiring many days; and when the number was made up, all were put to death on one day. Less than a year ago another similar atrocity was committed. M'TESA ordered the sepulchre of SUMA to be rebuilt. The old King was buried on a hill called "*Wamala*," and a large hut stands over the grave, while in a hundred other smaller huts, within the enclosure, live a large number of old sorceresses to guard the royal spirit. These are believed also to be possessed of the soul of SUMA. The rebuilding of the hundred huts was nearly completed when I left for Uyui last April.

\* \* \* \* As the work of building the grave of SUMA approached completion, the executioners were set to work on every line of road to capture men, women, and children. At length enough were caught, and on the great *kiwendo* day two thousand

innocent people were murdered on the spot, under the personal supervision of KYAM-BALANGO, MUKWENDA, and MUTESA MULYANZIBU. All this was meant as an expiatory offering to the departed spirit of the late murderous monarch, SUMA.

Once again, another *kiwendo* is about to take place. Some one of the name of MAYANJA (whether a sorcerer or not, we do not yet know) has advised the King that to hasten his recovery it is necessary to slaughter people on several hills round the capital. For days the dozen or more executioners, each with his gang of twenty to thirty men, have been lying in wait for people on the roads. *Bakipi*, or common people, only are caught ; while sons, or petty officers of chiefs, if caught by mistake, can generally purchase their release by a goat or a cow.

\* \* \* \* \* The wretch who orders all this to be done for his own gratification, is he who is called in Europe the "enlightened and intelligent KING OF UGANDA." It is he who professed to Mr. STANLEY to be converted to Christianity, whom the Romish priests write of as becoming a good Catholic. It is he who says that we Protestant missionaries are mad, because we deny the use of worshipping the *lubare* (genius of the country) ; while I am especially mad, because I told M'TESA that he was merely *playing* with religion, in professing himself one day a Christian, another day a Mussulman, and a third a follower of his old superstition. More than once in the past he has deceived us in his professions of desire to know the truth ; although his never agreeing to forego the least of his sinful practices, with the view of being even only a nominal Christian, always led us to suspect that he was altogether insincere in his words and actions. Now, however, he has, for more than a year, thrown off all disguise, so far as our teaching is concerned. Even the Romanists allow that all his professions of faith in them are only a *ruse*. The Mohammedans, too, are obliged to confess that he is no Mussulman at heart, nor in practice, even to the smallest degree.

M'TESA is a Pagan—a heathen—out and out. All the faculties of lying, low cunning, hatred, pride, and conceit, jealousy, cruelty, and complete ignorance of the value of human life, combined with extreme vanity, a desire for notoriety, greed, and absolute want of control of his animal propensities,—all these seem not only to be combined, but even concentrated in him. All is *self, self, self*. Uganda exists for him alone, and we have too much reason to believe that he really imagines that all the world besides was created for his especial benefit.

Every act of seeming generosity, or of any other redeeming nature, we cannot but now conclude, from several years' examination of his character, to have been done either for the glorification of himself in the eyes of foreigners, or merely as a bait to gather more into his net.

#### THE ANTI-SLAVERY SOCIETY AND CARDINAL LAVIGERIE.

THE next of the series of Anti-Slavery Conferences which owe their origin to the activity of Cardinal LAVIGERIE, and which will be held in London, promises to be an important gathering. The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, which conveyed the London invitation to the Cardinal, is exerting itself energetically in connection with the meeting. One of the features of the previous Conferences at Brussels and Paris was their absolute freedom from political and sectarian bias. The ANTI-SLAVERY SOCIETY will strive to maintain this feature in London.—*Pall Mall Gazette.*

## The Slave-Trade in Central Africa.

THE late Mr. ALEXANDER MACKAY thus writes about the Slave-trade as he saw it in Uganda :—

Astrology, too, as foolish as ever practised in the dark ages of Europe, still leads a healthy life among the pious followers of the false Prophet in Central Africa. These whitewashed sepulchres, as all Arabs are, go daily through all the prayers and other public performances of their blind belief, yet one and all are guilty of daily acts of the most outrageous description. It is the most devout and pious who are the greatest rogues. It is these who send their Slaves to ravage and murder, and bring back a booty of women and children from among the helpless heathen. Even here they have their emissaries carrying on the accursed traffic in human flesh and blood, and the caravan route to Unyanyembe from here is still, as I find it ever has been in the memory of men here living, no less than hell's highway.

STANLEY predicted this as a thing of the future. I find it past and present, and what steps are being taken to prevent it in the future also? So far as Zanzibar is concerned, I answer with certainty—*none*. On every hand, Slaves are as openly bartered as ivory; the one goes to the English market, and the other to markets where a trade is carried on to-day as thriving as if WILBERFORCE had never lived, nor ABRAHAM LINCOLN died, nor Sir BARTLE FRERE visited the Island of Zanzibar—an island no greater than a county in Scotland, but great in crime as the Babylon of the Apocalypse. Renegade Arabs from Muscat have settled in Zanzibar, and from the number of these a colony has planted itself in Central Africa, owning allegiance to SAID BURGASH, but, really, independent of him, as his power is far too feeble to penetrate a mile inwards from the seaboard. It is this contemptible colony, where every Arab lives in a mud hut, that is the main source of the Slave-trade. As HOMES said of the Indian Mutiny: “England takes down the map of the world, which she has girdled with empire, and makes a correction thus: *Delhi, dele.* The civilized world says, Amen !”

To put an end to this enemy of all that belongs to humanity, we must make the first step of our policy *delenda est Unyanyembe*. When we can write *deleta*, the backbone of the giant of Slavery will have been broken.

### BRUSSELS ANTI-SLAVERY COMMITTEE.

THE BRUSSELS ANTI-SLAVERY COMMITTEE are organising a series of public meetings in the Palais des Académies, on the 28th, 29th and 30th April. It is hoped that the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY will be represented by Mr. W. H. WYLDE, C.M.G., and the Secretary, Mr. CHAS. H. ALLEN. Amongst the distinguished speakers and representatives will be included: Commander V. LOVETT CAMERON; DON LUIS SORELA (of Spain); L'ABBÉ BRAUWERS (Holland); M. LE DÉPUTÉ KELLER and M. LEFÈVRE-PONTALIS (France); M. SYLVAIN BÉNITO (Hayti); M. ROCHEDIEN (Evangelical Minister, Brussels); Professor RUFFET (Switzerland); M. JULES LECLERCQ, President of the Brussels Geographical Society, and others.

## PARLIAMENTARY.

HOUSE OF COMMONS, Thursday, March 12.

Mr. SAMUEL SMITH asked the Under-Secretary of State for Foreign Affairs, whether her Majesty's Government has received any particulars of the massacre and outrage in Madagascar, reported in the French paper *Le Temps*, with further details in *The Times* of the 6th instant, quoted from the *Madagascar News*; and, if so, whether her Majesty's Government has communicated with that of France in order to insure the punishment of the perpetrators of the outrage, and prevent the recurrence of such misdeeds in the future.

SIR JAMES FERGUSSON.—No official information on the subject has been received. There is no warrant for the interference of her Majesty's Government, as it is not asserted that British subjects were injured. According to the newspaper reports the persons implicated were to be immediately brought to trial.

### THE BRUSSELS ACT.

Mr. SYDNEY BUXTON asked the Under-Secretary of State for Foreign Affairs whether it was true that the Government of the United States had refused to ratify the General Act; and what effect, if any, such refusal would have upon the carrying out of that Act.

Sir J. FERGUSSON.—The Senate has not ratified the Act. The effect of that refusal is not a matter upon which her Majesty's Government can express an opinion.

### BRITISH INDIANS IN MOZAMBIQUE.

Mr. ALFRED PEASE (York): I beg to ask the Under-Secretary of State for Foreign Affairs, whether her Majesty's Government has received any information respecting the shipment of a number of Indian British subjects, who are reported to have been taken to Mozambique, at the end of 1889 or the beginning of 1890, by Portuguese, ostensibly to work upon railroads, but in reality to be enlisted as soldiers; or as to what has become of these men, some of whom are reported to have been ill-treated, flogged, and sent "up country," and not to have returned?

The Under-Secretary of State for Foreign Affairs (Sir J. FERGUSSON, Manchester, N.E.): Some British Indians were enlisted by the Portuguese in Goa and were sent to Mozambique in January, 1890. In consequence of reports that the enlistment was irregular, inquiry was made by the Indian Government, who ascertained that there had been no misrepresentation in the conduct of the business, which was not illegal. The men are understood to be still in the Portuguese service, in which they would be liable to be moved about, but no report has been received respecting them since their first arrival. But further inquiry will be made.

## Meddling and Muddling in Africa.

BY THE REV. HORACE WALLER.

REV. HORACE WALLER, on Sunday afternoon, in St. Philip's Church, questioned if some parts of Africa were not darker in 1891 than in 1881. England's "meddling and muddling" had rather made matters worse than better. England spent a lot of money in traditional activities against the Slave-trade, and when their ships captured a dhow after a fight the vessel was burnt, the Slaves liberated and sent to mission stations, and "prize money" of course followed. But was England true to her

colours? For if the dhows were not caught the raw Slaves were, by attention, made into marketable commodity, and ultimately sold to Arab purchasers. Then a sporting or some other expedition went out, and large numbers of Slaves were, by subterfuge, hired from their owners at so much a head for two or three years, and a deposit was paid. But what happened? The Slaves were dragged or driven about as the expedition pleased; many died, and their bones were left on the way, and those that returned were handed back to Slavery. In the meantime, other parts of the world had to do with the trade of Africa. The Congo natives did not care to work, so Slaves were hired from Zanzibar and taken to the Congo, where they had to work whether they liked it or not. They could not get back to Zanzibar, nor across country, because of the cannibal tribes; to venture outside the station meant an awful, disgusting death, which they regard with as much horror as we do here. So they worked and worked, all within sight of the flagships of half-a-dozen consuls. The very deposit money gave the Arabs a chance of buying more "raw" Slaves, and so the Slave-trade went on. All this was known to those on the coast, and was looked upon not only as cruel to the natives, but as likely to prove a hindrance to our operations and good name in the country. Mr. STANLEY's account of the means by which ivory was acquired was every bit true. Every large tusk of ivory meant the utter destruction of so many men's lives, small ones the lives of so many women and children, the children by hundreds. What the Arab ivory dealing meant for Central Africa could not be imagined—it certainly meant warfare, misery, bloodshed, annihilation, where one side fought with bows and arrows and the other with Winchester rifles. Mr. WALLER said he had lived for years among these tribes, had shared their joys and their sorrows, and he knew that the women of the tribes and villages were most keen to look at what was passing, and drew very clever conclusions. They had often saved the lives of Englishmen and others by a friendly warning, although at the risk of being speared themselves if found out, and only because their instincts were true and right. In spite of all that was said about the power of the chiefs and the women's place as animals, the women were the thinking, hopeful ones.—*The Christian World.*

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#### DR. PETERS' CRITICISMS OF MR. STANLEY.

In the *New Light on Dark Africa*, just published by Dr. PETERS, occurs the following criticism upon Mr. STANLEY's route, and his connection with TIPPOO TIB. This view endorses what we wrote at the time:—

"It is incomprehensible to me why STANLEY, to get to EMIN, did not, in 1887, take the more convenient route from the eastern coast. What he says in favour of the western route does not in any way apply. I was afterwards told that in this particular a wish had been expressed by the Congo State, in whose service STANLEY still was in the year 1887. That would render his general plan intelligible. But then his connection with TIPPOO TIB becomes incomprehensible to me. STANLEY seeks to explain this connection on the ground that TIPPOO TIB was too dangerous, and, therefore, he could not leave him behind as an enemy. But then TIPPOO TIB was in Zanzibar in 1887, and was brought to the Upper Congo by STANLEY himself. STANLEY knew TIPPOO TIB as a faithless man. A man of that description is not generally left to guard one's house, nor is it usual to give any post of confidence to him."

## Atrocities in Madagascar.

THE attention of the ANTI-SLAVERY SOCIETY having been called to an atrocious outrage in Madagascar, the following letter was addressed by the Secretary to the Editor of *The Times*, in order that full publicity might be given to the matter. The French Government, having now assumed the Protectorate of Madagascar, ought surely to be able to prevent such barbarities in a professedly Christian island.

Sir JAMES FERGUSSON's reply to Mr. SAMUEL SMITH, who put a question in the House of Commons on the subject on behalf of the Society (*vide Parliamentary Report*), would show that the British Government declines to take official notice of the wanton slaughter of Malagasy subjects. This tone of indifferentism may possibly be carried too far.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

*5th March, 1891.*

SIR,—The ruthless massacre which your Paris Correspondent describes in *The Times* of this day is still more fully stated in the *Madagascar News*, of January 10th, which this morning's mail has brought me from the island. In describing this terrible massacre, the Editor speaks of the influence for good which public opinion in England exerts upon the Malagasy Government, and refers with pleasure to a letter from me which appeared in *The Times*, of April 10th last year, exposing the cruelties and horrors of the forced labour question.

From a private letter received by the same mail, I am informed that the horrors of the massacre, so far from being exaggerated, are, in the interests of public decency, very considerably understated. The following extract will, however, give some idea of the terrible nature of the atrocities inflicted upon the defenceless people by a so-called Christian Governor, who is said to have been educated in one of the missionary colleges :—

“ Many of the victims were, by the order of RASAMUEL (the Governor's brother), put to death upon the spot by having their necks slowly sawn asunder by a spear, and their heads thus decapitated. Have you ever, gentle reader, seen this barbarous method of putting a person to death carried out? We have not, but it has been so vividly described to us by a Vazaha, who was once, for two seconds, an eye-witness, that the agony of the victim needs no effort of imagination to see the sufferer writhing in a multiplicity of contortions. This was the death eleven persons died, while RASAMUEL, like a Roman of old, stood by gloating. Nine more men, women, and children were captured and dragged back in the triumphal train of this assassin. But how were they dragged back? Shame, that we should have to tell it in our columns :—The women, stark naked, were dragged back to town and made a jest of by ribald and ruffian soldiery. Every covering was taken from them, and men, women, and children, all as nude as when they were born, were the flaunt and jest of the Christian RASAMUEL and his filthy followers. And not alone was their nakedness reviled, but their bodies were slashed about with knives, bayonets, and spears.

"The details are not fit for publication in our columns. The Bulgarian atrocities, which roused the British Liberal party, cannot afford more revolting instances ; they even pale before these deeds of darkness. . . . Into the town the captives were dragged. RAMIAKATRA (ten honours) came forth from the Rova, and outside the palisade these nine helpless, bleeding persons were ranged, and, at the orders of this scoundrel, subjected to further torture in which RASAMUEL took a leading part.

"Then, when RAMIAKATRA (ten honours) had seen his malice wreaked upon the living bodies of his victims, he gave orders for their beheadal. RASAMUEL, with his own hands, wielded the spear which sawed off the heads of several.

"At last the deed of death was done, and the Governor, RAMIAKATRA, who had been sent as a 'parent and a lawyer' to the Betsimisaraka, because 'the condition of the people is dark for want of knowledge,' ordered the heads of his martyrs to be stuck on poles outside the Rova, and their bodies to be thrown to the village dogs. And all the night of Wednesday last the dogs were fighting and growling over their human meal."

It is satisfactory to learn from a later issue of the *Madagascar News*, received by the same mail, that the cruel Governor and his brother were to be immediately brought to trial, and, it is to be hoped, will be severely punished. The root of the whole evil appears to be the appointment of unsalaried governors, whose only object in taking office is to squeeze the people and "make a pile" in the manner to which we have so long been accustomed in Morocco. I am, Sir, yours faithfully,

CHAS. H. ALLEN, *Secretary.*

To the Editor of *The Times*.

WE learn from the correspondent of *The Times*, under date, Paris, 24th March, that retribution has fallen upon the monster who committed such atrocities upon his fellow subjects in Madagascar.

"The Madagascar mail, which reached Marseilles to-day, brings news of the execution of the Governor of Belunona, RAMIAKATRA, who massacred two hundred persons for making representations against his misrule. He was executed on the scene of the massacre, and his brother with him."

#### FURTHER OUTRAGES IN MADAGASCAR.

We have received another file of *The Madagascar News*, from January 24 to February 21, containing a sad record of outrage and crime. Even mission houses are not exempt from burglarious attack, for not only the French Jesuits, but even lady missionaries, are subjected to the ruffianism which seems to reign rampant in the capital, and other towns of the interior. If the Hova Government fails to protect the Europeans who are quietly and patiently working year after year for the civilisation and Christianizing of its

subjects, it must not be surprised if France makes the power of her protection felt with a force that will be irresistible. We annex a few extracts from *The Madagascar News*.

#### MISS GILPIN, THE BENEVOLENT QUAKERESS.

Among the *vazaha* houses lately attempted was that of Miss GILPIN, of the F. F. M. A., on Sunday night last. It is intolerable, and not to be permitted, that the houses of missionary ladies should be attempted ; it is bad enough when those of men are attacked, but if missionary ladies are molested Europe simply will not stand it.

#### OTHER BURGLARIES.

The robber-band nuisance is spreading. Formerly it only affected the poor defenceless Malagasy, but now the leaders of the gangs have seemingly become emboldened by the impunity they enjoy, and are seemingly "going for" the Missions, whose educational work is the only barrier apparently to the robbers becoming the "uncrowned kings" of the island. Last November we recorded a monstrous outrage upon one of the Fathers of the Society of Jesus during a burglary, and also several burglarious attempts upon the houses of some of the L. M. S. and F. F. M. A. ; and in our last issue we protested against the recent attempts upon the houses of Miss GILPIN, F. F. M. A., and Dr. THESEN, N. M. S., and now it is our disagreeable duty to state that the neighbourhood of S. Paul's College, Ambatoharanana, is seriously disturbed by evening and night robber alarms. On Thursday week last the *tontakely* came to the house of a student at S. Paul's College, and hammered away at the door until they forced it open. The man and his wife who were in an inner room bolted through the window and made their way to another house. With more discretion than valour they left their worldly possessions in the hands of the robbers, who, it is almost needless to say, availed themselves of the opportunity and made a clean sweep of everything except a *Prayer Book* and a *Bible*, for which we are afraid they have no use. After that the robbers went up nearer the College but the alarm was raised and they decamped with their booty. Since then they have been hovering about more or less every night. The Malagasy students residing in the College are, we are informed, half out of their wits with fright, and they think it necessary to keep guard nearly all the night. This is upsetting the College work, which is peaceful and not warlike, and as watching by night does not agree with learning by day, little progress is being made. Apparently King *Tontakely* divides the throne of IMERINA, for he is certainly the more powerful sovereign from dusk until daylight, and her Majesty's lieges have either to look out for themselves, or else be preyed upon by the king of the night.

It would be rather humiliating for the College authorities to break up work before the completion of the usual term, but, we are told, the terrorism the gangs of robbers have filled Ambatoharanana with will, if it continues, necessitate that extreme step.

#### SLAVERY IN MADAGASCAR.

We have more than once called attention to the recognition given to domestic Slavery in Madagascar, not only by the Government, which

professes to be Christian, but by Christian mission bodies of all denominations. It is always maintained that domestic Slavery is perfectly distinct from the Slave-trade, but even the former "mild institution" requires a large Slave-market "held weekly near Antananarivo," and it is admitted that "nearly all the pastors, deacons and preachers, as well as members of the churches are Slave-owners." We have frequently protested against the toleration of this domestic Slavery by Christian missionaries, though we are quite ready to make all allowance for the difficulties they have to encounter in a semi-civilized country like Madagascar.

We now quote from *The Madagascar News* a criticism upon the book lately issued by the London Missionary Society, called *Ten Years' Review of Mission Work in Madagascar, 1870-1880*. It would be curious if this so long tolerated system of domestic Slavery, with its "large weekly Slave-market," should be broken up by the efforts of those in authority to force Slave-owners to sell their Slaves, and to break up the cherished "Patriarchal" system. Can it be that out of evil good may come, and Slavery itself receive its death-blow? We hope so.

#### AN APPEAL FOR MALAGASY RIGHTS TO BE RESPECTED.

(*From THE MADAGASCAR NEWS, February 14, 1891.*)

Before us is the "Ten Years' Review of Mission Work in Madagascar, 1870-1880," which was issued in 1880 by the London Missionary Society, and it is an impartially written record of a noble work accomplished, and enables all thinking readers "to form an approximately correct idea of the great work which still remains to be done in Madagascar before the whole of its people is won for Christ." As one peruses its pages it becomes clear that the condition and customs of the Malagasy have been summed up by one who not alone possesses Christian Charity to all men, but who also balances things with judicial acumen. What is right cannot always be attained by one stride along the path of progress, there is no short cut to reform in backward countries—the people have to be gradually brought to understand that not alone is reform desirable, but that it is an exchange of burdens for duties, and not an emancipation from all government. It is because the minds of the people are not yet ready to understand this, that none of the missionaries have yet endeavoured to bring forward a project for the abolition of domestic Slavery in this country. With the far-seeing wisdom of statesmen, men who labour for the good of the state, they have given their whole attention to the education of the people in Christian Charity, the teachings of CHRIST, and the elevating instruction usual in European schools. For they have grasped that when once the good seed of Truth has really taken root in the minds of the Hova that reform of things glaringly evil will speedily follow. It is, therefore, candidly admitted, in the "Ten Years' Review of Mission Work in Madagascar," that "though foreign Slavery has been abolished in Madagascar, domestic Slavery still exists," and not alone is the existence of domestic Slavery admitted, but also that "nearly all the pastors, deacons and preachers, as well as members of the churches, are Slave-owners; and Slaves are to be bought and sold in the large weekly market near Antananarivo."

Then, it is stated that, "while we thus acknowledge the existence of Slavery in Madagascar, we wish it to be understood that it is not Slavery in a cruel form, such as once existed in the West Indies and in the United States. In the actual working of the system there is very little to remind us of its evils. Slaves are usually as free of the master's house as the children, and are often treated with the same consideration." Consequently, the revival during the past few weeks of the efforts of the *deka* of those in high places to alter the patriarchal aspect of Slavery in Madagascar, by forcing owners to sell, at a nominal price, the most valued Slaves of their household, as they have been compelled to at frequent intervals in many instances during the past few years, has roused great indignation not alone in the business community, but also among the missionaries who have not yet endeavoured to abolish patriarchal servitude.

It is, therefore, with a sincere desire for the well-being of the Malagasy, and a wish for the continuance for the present of their social system, that we call the attention of His Excellency the Prime Minister to the growing feelings of indignation at the efforts of those who are breaking up what are almost families in the eyes of the Malagasy, and in some cases actually within our knowledge, breaking the laws of the kingdom. For "in the book of instructions given to the *Sakaizambohitra*, in addition to other wholesome laws regulating the sale of Slaves, it is enacted, under severe penalty, that a young child shall not be separated from its parents." Yet this is what, in several instances within our knowledge, is being attempted. Not alone is wounded the patriarchal regard all good Malagasy have for those born to their service, but the sacred love of parents for their little ones is not regarded. His Excellency the Prime Minister loves the people, and when he was told, some few months since, that there were men in high places disturbing the sanctity of patriarchal relations existent in most Malagasy households, a notice was issued by the Government requesting people to report at head-quarters when anyone should forcibly cause owners to sell their Slaves. Notwithstanding that proclamation the *deka* of His Excellency RAINIHAROVONY, Minister for War, have again been taking by force a number of Slave-boys. An attempt was made to bag a lad employed by us; and a son of the late RAJOSEFA, and this child, a boy who is not a Slave, was pursued by the *deka* of H. E. RAINIHAROVONY, but he was successfully protected by Mr. H. E. CLARK, who sought the assistance of a *manamboninahitra*. We now learn that the little lad who keeps the gate at Dr. BORCHGREVINK's is being persistently sought after by these *deka* of H. E. RAINIHAROVONY.

Nor is this all, for these *deka* of H. E. RAINIHAROVONY are not content with robbing people near at hand, but they have extended their operations far north. Down at Kinajy and Andriba there are a number of well-known rascals who, we are told, are arresting people right and left in the name of His Excellency RAINIHAROVONY. . . . There is nothing so perilous to tamper with in Madagascar as the system of domestic Slavery, and nothing which would more readily cause a manifestation of popular feeling. And we again repeat, that it is from a recognition of the growing feeling of discontent among the Hova at the invasion of the sanctity of their households, that we call attention to a system of robbery which is bound, if continued, to bring trouble in the future.

#### ERRATUM IN LIST OF SUBSCRIPTIONS AND DONATIONS.

H. BURLINGHAM ... ... £2 2 0 instead of ... ... £1 1 0 as entered.

## A Negro Bishop.

At the advanced age of nearly eighty years, BISHOP HAWKINS, of the Methodist Episcopal Church of Canada, has just crossed the Atlantic to plead the cause of his coloured brethren, and, if possible, to raise funds for the erection of more churches. BISHOP HAWKINS was formerly a Slave, and in an interesting conversation with a representative of the press has given some interesting information with respect to the escapes of fugitives into British territory in the years previous to the issuing of ABRAHAM LINCOLN's great Proclamation of Freedom. We give an epitome of the principal portions of the interview as it appeared in *The Echo*. Ontario appears to be the principal centre of the negro population in Canada. This is owing to the fact that the three chief landing-places for fugitives were in this province.

Fort Erie, right across from Buffalo, Windsor West, opposite Detroit, and Fort Maldon (now called Hammersburg), were used by the friends of the Blacks, as they were the best for getting Slaves across. These towns were known as

### THE LAST STATIONS OF THE UNDERGROUND RAILWAY.

"Sometimes there would be quite a tussle," said the Bishop, "when they had got half-way across the river, and sometimes "when they got into British waters there would be a fight."

"Did it often happen that a fight occurred ? "

"Oh, yes ; and sometimes they would offer the captain a large amount to go back to the American side. But the captains were generally of the right sort—British to the core ; and at times they would get their temper up, and then they would show the British lion.

### HOW THE NEGROES WENT TO CANADA.

"Some went by the North Star," said the Bishop. "I should never have got to Canada if I had had to go by the North Star, for I did not know the North Star from the East Star. Some were helped by the 'Underground Railroad.' Others trusted themselves to God's Providence, and went on in the way He led them. Some it would take three weeks, some six months, some a year. But hundreds and hundreds who attempted to get to Canada never reached there. They died on the way."

Describing the longing of the negroes for Canada, he said they had an idea that the sun set in Canada, and when they saw the sun going down, they used to say, "I wish I was where the sun is now." As a youth, he never saw the sun set but he had that wish. When they heard a distant rumbling noise like thunder, they would stop their work and listen, and say, "Hark ! that is the British coming to set us free."

### HOW THE BISHOP GAINED HIS FREEDOM.

With regard to his own escape from Slavery, the Bishop said that his

father, after serving the same master for forty years, was offered the privilege of buying himself for £72, because he had become too weak to be profitable. He managed to get the money, and so secured his freedom. His five children were still left in Slavery. The eldest ran away, another died, a third fell and hurt himself so that he was unprofitable to keep, and was sent as a free gift to his father. The future Bishop and his sister were left. The former was then sold to a dealer, and was about to be sent South in a chain gang. This caused him to run away. He got into Washington, only two miles from his master's plantation, and was there kept in hiding by two free negro friends for several weeks. He was pursued by bloodhounds, and his likeness and description were posted all over the country ; but he was not discovered. His final escape was, in the main, due to the fact his running away was made so public. It put the "Underground Railroad" people on the watch for him, and they found him when his enemies could not. When he finally got to Philadelphia—aided in this by two "brown girls," who had obtained nine days' permission to go South in search of him, and found him the last day as they were about to return. They were agents of the "Underground," and helped him at the risk of their lives.

From Philadelphia, the "Underground Railroad" expedited him to New York, and from New York to Buffalo. He reached the latter place before sunrise, and asked a black bar-keeper where Canada was. "It is there, you black nigger," he said, pointing across the river. "Where ?" asked the runaway. "Why, right there—don't you see, right there !" "I can see nothing but trees," replied HAWKINS. "Well, that's Canada." "That's Canada ? Oh !"

"I turned away in disappointment and disgust. I had pictured QUEEN VICTORIA's land as something very different. I had expected to see a place full of pinnacles and towers and palaces all gleaming in the golden light. I was quite cast down."

He was, in fact, so disillusioned that he remained for several years in the States, first at Buffalo, and then at New Bedford, Massachusetts, where his elder brother had settled, and where, as he said, "I was quite safe. The people of New Bedford were all Quakers, and whenever the Quakers got hold of a Slave they never let him go ; for when every other expedient had failed they would buy him. Ah, they are a great people," he added solemnly, after a pause.

#### "A GREAT PEOPLE, THE QUAKERS!"

While in New Bedford they enabled him and his brother to purchase their sister, who was still in Slavery. "She is now living with me in Chatham, strong and active, although ninety years of age," said the Bishop. He was finally obliged to leave the States, and take refuge in Canada, in consequence of the Fugitive Slave Law of President MILLARD FILLMORE.

## The Pigmies of Africa.\*

THE curious little African dwarfs, spoken of by PTOLMEY, and regarded as mythical until met with by Dr. SCHWEINFURTH, and described in his interesting *Heart of Africa*, twenty years ago, have now been prominently before the world since STANLEY came face to face with these pugnacious little people, in the great forests of the Congo. We have now a still more complete description of the pigmies in the voluminous volumes published by Major CASATI, companion of EMIN PASHA, in which the special characteristics of this singular and diminutive race are very fully described. It is curious to note that, almost at the same time, a French traveller, M. PAUL CRAMPEL, has given an account of a pygmy race near the Ogowé district of West Africa, which would show that these ancient people are spread over a district of Central Africa, comprising, at least, twenty degrees of longitude, and, possibly ten degrees of latitude.

### MAJOR CASATI'S ACCOUNT.

At the King's Court there were several men of small stature, who attracted the attention and curiosity of the natives themselves; not only on account of their form, but also from the history of their race and peculiar customs. These people were the Akka. Since the remotest antiquity, the autonomous existence of small-sized men in Central Africa was pointed out by tradition. It used to be considered as the outcome of poetical imagination, and its record in history was attributed to the tendency of authors to mix fables with truth, consequently the matter was banished into the realm of myths, but only, however, till the year 1871, when Dr. SCHWEINFURTH scientifically explained it, after his visit to KING MUNZA's Court.

From that day, the attention of geographers, and the study of men of science were carefully and constantly directed to the purpose of gathering and sifting information, in order to tear aside the veil, and bring the subject, with its two aspects, anthropological and ethnographical, fully into light.

During my sojourn with the Mambettu, I was enabled, in the course of my explorations in the Monfu, Sandeh, and Mege regions, to observe not a few specimens of that curious group of the human race, and to collect information as to their customs and usages.

South of the regions occupied by the Sandeh, and between the Mege, Maigo, Monfu, and Mabode tribes, there are numerous colonies of small, but proud, independent, and dreaded men. They call themselves Efè, but are called Akka by the Mambettu, Tiki-Tiki by the Sandeh, Voshu by the Monfu, and Afifi by the Mabode. The name of Tiki-Tiki is also sometimes heard in the Mambettu country, but it is worth while to explain the difference between them. The small, nimble men inhabit the forests, and are called Akka; but the taller ones, with more vigorous limbs, inhabiting lofty

\* *The Heart of Africa*.—Dr. SCHWEINFURTH. (*New edition just issued*).

*Ten Years in Equatoria*.—Major CASATI. FREDK. WARNE & Co., London & New York, 1891.

*In Darkest Africa*.—H. M. STANLEY. SAMPSON LOWE & Co., London, 1890.

localities, and having a darker skin, covered with stouter, but fewer hairs, are called Tiki-Tiki. The difference exists, but is it a variety of the same species?

The Akka and the Tiki-Tiki are not often friendly, but are generally at open war with each other. They have a stature which varies between four feet and four feet nine inches high, but most of them are no taller than four feet six inches. They speak a special dialect (not the same everywhere), a derivation of an original language, which has been altered by contact with other peoples.

Most of them are completely naked. Amongst those who wear any covering, the men use a piece of bark, roughly beaten out and flattened, fixed by a string passed round the waist. The women wear simply a couple of leaves or so. The former use no ornaments of any kind, and the latter do not pierce their ears.

When the men marry, they purchase (or free) their wives from their father by payment of a certain number of arrows.

Each family rules itself, and its cooking is done separately. In case of death, they bury the body in the very place where the death occurred, without ceremony, or any sign for future remembrance. The shadow of death does not oppress their minds, and sorrow takes no hold of their hearts—a stoicism inherited from nature, and not learnt in any philosophical school.

They have no medicines whatever, no sorcery, and no superstitions—not even that of the evil eye. They do not know how to kindle a fire quickly, and in order to get one readily, at any moment, they keep the burning trunks of fallen trees in suitable spots, and watch over their preservation like the Vestals of old.

The luxury of a hut, however, is not general, and a good many families live without any shelter at all, on the side of a stream or in the thickets of the forest.

The Akka, with a few exceptions, use no vessels, either earthen or wooden ; a sharp arrow is a substitute for a knife ; and they roast the meat and bananas over glowing fires, and quench their thirst at the nearest stream, the hollow of the hand serving as a glass. They are not cannibals, and the fact was confirmed to me by the chiefs AZANGA and KANNA, who had the Akka several times as auxiliaries in war.

They told me that after a fight, while the Mambettu, Mege, Sandeh, and Abarambo, threw themselves upon the dead and wounded to devour them, the little men would scour the country in search of fruit and roots.

They crowded KING MUNZA's court, but only as hunters of chimpanzees, monkeys, boars, and gazelles. Each tribe acknowledges a chief, who claims hereditary investiture, and rules according to traditional usages ; he is the judge in every contention ; directs hunting, raiding, and expeditions, and commands the warriors in action ; he wears no sign of distinction, and has no court about him, yet is feared and respected by traditional law.

Any food is acceptable to them. They eat the flesh of elephants, buffaloes, boars, and gazelles, as well as that of rats, locusts, fish, reptiles, and white ants ; they purchase or steal bananas, use no salt, and rear no poultry.

After a successful hunt, when they possess abundance of meat, they invade the banana groves, and for every bunch of fruit gathered they substitute a piece of meat.

#### THE OGOWÉ DWARFS (*M. Paul Crampel*).

At a recent meeting of the Paris Geographical Society a letter was read from M. PAUL CRAMPEL, the explorer of the Ogowé Basin, giving an account of the Bayagas, a diminutive people who inhabit the great forests extending to the north of

the Ogowé, and are probably nearly related to the Wambuttis described by STANLEY. The Bayagas live scattered among the M'fangs, to whom their relation is one of semi-servitude. When a M'fang chief becomes powerful enough, he surrounds himself with a band of these "Bohemians" of the forest ; they become his hunters and ivory seekers. In return he supplies them with manioc and bananas. Changing their places of abode every four or five days, the Bayagas are not able to cultivate the soil. They are great hunters ; the elephant is their principal game, their sole weapon of attack being a very sharp two-edged spear about  $5\frac{1}{2}$  feet in length. Physically there is a great contrast between the Bayagas and the M'fangs. The former are dwarfs compared with the latter, whose height is often from 5 feet 9 inches to 5 feet 11 inches, or more. The average height of the Bayagas is 4 feet 7 inches. They are stout, well-proportioned, and muscular. The colour of their skin is a yellowish brown. What strikes the observer most at first sight are the prominence of the superciliary arches, the great thickness of eyebrows, which are continuous, and the projection of the cheek bones. The neck is very short, the head set into the shoulders, chest broad and well developed, the arm strong and wrist stout, the legs crooked. The dominating characteristic of their physiognomy is an expression of fear. The traveller had not much opportunity of studying the women. He noticed, however, especially, the mutilation of their ears, the lobe of which is pierced by pieces of wood or ivory, and in this way is gradually enlarged until it touches the shoulder. The Bayagas, although polygamists, do not imitate their neighbours and masters, among whom a large number of wives is considered to be the greatest evidence of wealth. Among the Bayagas there is a paucity of married women, owing largely to the family organization, which tends to prevent marriages. A man has often only one wife ; the chief two or three. The family is "patriarchal." The chief (the patriarch) lives with his children and grandchildren ; sometimes, but rarely, one of his brothers joins the community, which never contains any but blood relations. A young Bayaga when married stays with his wife's family, and he only has the right to return to his original community and remove his wife thither when he has a son, and when that son has killed an elephant. The son always remains with his mother's group to replace her. A Bayaga woman never marries any one of another tribe. The traveller does not think that the Bayagas, even in numbers, would venture to attack, but they are well acquainted with the art of defence. Their language is utterly incomprehensible to a stranger, even to the M'fangs.

### The late Rev. W. Teall.

As we go to press we learn with regret the death of our well-known Corresponding Member, Rev. WILLIAM TEALL, which took place in Jamaica, in his 71st year. Mr. TEALL had almost completed his half-century of service as a Baptist Minister in Jamaica, to which island he was appointed very shortly after the abolition of Slavery. His loss will be widely felt in the various departments of his extended mission, he being, if not the last, one of the very few, that remained of the early band of missionaries.

In the summer of 1883, Mr. TEALL undertook a mission to the Isthmus of Panama, to enquire after the spiritual and temporal condition of the large number of Jamaica negroes employed on the works of the canal. An interesting report of his mission was published in the *Anti-Slavery Reporter*, of November, 1883. Mr. TEALL is also known to us personally as the father of Mr. J. EASTOE TEALL, Assistant Secretary of the ANTI-SLAVERY SOCIETY, who, in common with the rest of the family, was born in Jamaica.

## A German View of Compulsory Negro Labour.

DR. HANS MEYER and Herr LUDWIG PURTSCHELLER have, so far, the honour of being the only two Europeans who have stood upon the topmost rim of the great crater of Kilimanjaro ; and it is tolerably clear that the discovery and first exploration of that extraordinary mountain must be credited to German enterprise. In 1848 JOHANN REBMAN, a German, but travelling for the ENGLISH CHURCH MISSIONARY SOCIETY, first set eyes upon the glittering summit of the great snow mountain of which he had heard on the coast, and, in 1861, another German, Baron VON DER DECKEN, after various attempts, succeeded in reaching an altitude of 14,000 feet.

The first Englishman to attempt the mountain was probably Mr. CHARLES NEW, the well-known Anti-Slavery lecturer and missionary, and since his day, Mr. Consul JOHNSTON claims to have ascended to the height of 16,300 feet ; and Mr. JOSEPH THOMSON has also left his mark upon the mountain.

Dr. MEYER has published an extremely interesting account of his several journeys to Kilimanjaro, entitled *Across East African Glaciers.*\* This handsome volume, excellently tabulated by Mr. CALDER, is beautifully illustrated by plates from the master hand of Mr. EDWARD T. COMPTON, of the well-known Quaker family of that name, and executed from photographs taken by Dr. MEYER.

The work itself cannot be too highly praised as being one of the best written descriptions of African travel that has appeared for some time ; but as it belongs more especially to geographers, it is unnecessary to review it at large in the pages of this Journal.

We cannot, however, allow Dr. MEYER's views upon compulsory negro labour in German Africa to pass unchallenged, as if carried out this would be only another form of Slavery. Let us quote a few lines with which the learned traveller concludes his most interesting volume, and we do this for the purpose of emphatically protesting against the views he here puts before us.

### DR. MEYER ON COMMERCE AND WORK.

" My own conclusions on the subject of East African colonisation are these :— Instead of wasting time and money in trying to open up the interior by railways and other unsuitable means, let us confine our operations to the coast, and leave the natives to bring their produce to us after their own time-honoured fashion, which would seem, after all, to be the one best suited to the nature of the country. Let us devote all our energies to the improvement of our harbours at Tanga, Pangani, Bagamoyo, and Dar-es-Salaam, among which the last possesses great natural advantages over all the others. Let us forcibly prevent the *export* of Slaves, though,

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\* London : GEORGE PHILIP & SONS.

since the whole internal economy of the country is based on the principle of Slavery, we ought not as yet to demand its entire abolition. A moderate house-tax might be imposed, and light export and import duties, the burden of which would mostly fall on the Indians ; and the unscrupulous system of money-lending practised by the latter, which gives them such enormous power over the Arab and negro sections of the population, should be rigorously repressed.'

" Meanwhile, we may begin to develop the natural resources of the region by introducing European methods of cultivation into Usambara, whence, if they prove successful, we may proceed further along the same line in the direction of Paré and Ugweno. As we gradually make our way from station to station, a light tramway might be laid down, which then, and only then, might be expected to pay from the profits on the produce of the cultivated districts between. In the cultivation of the more valuable products—tobacco, vanilla, tea, and cocoa—free native labourers, under European overseers, might be employed—an experiment which has already been tried with success in several districts between the coast and Usambara. For the less important articles of export—ground-nuts, cocoa-nuts, and oil-yielding plants generally—in the raising of which European superintendence may be dispensed with, the system of compulsory labour in vogue in the Philippine Islands might be introduced with advantage. By this system, as in the 'boss' system practised in South Africa, the natives are not paid for their labour, but, with the consent of the chiefs, are compelled to cultivate certain products, which the white traders pledge themselves to buy at a definite, pre-arranged rate.

" The result of such a system to the negroes themselves is invaluable. Without being enslaved, they acquire the habit of regular work, and thus make the first step in the direction of a higher plane of civilisation. It is not to be expected that the civilisation which has gradually become part and parcel of the European in the hundreds of years it has taken to develop, is to be suddenly slipped on to the shoulders of the negro, like some new garment which would be sure to fit. This fact is so self-evident that it savours almost of a truism, yet apparently it cannot be too often repeated. Again and again we hear it said that the negro is only a child, and all that he needs is to be trained like a child. A child, indeed, he is, but of most sanguine temperament and immature instincts. He will never be taught merely by good example and fine precepts, as the English missionaries would seem to believe ; he must be trained in the school of hard work, and he must be forced to work if he cannot be prevailed upon to do so voluntarily. Moreover, as colonists, we have to do not with the education of an individual, perhaps a peculiarly intelligent and well-disposed individual here and there, but with the education of whole tribes and peoples whose moral and spiritual training must necessarily be a work of generations. We have to work, and why not the negro also ? The true riches of Equatorial Africa lie, not in its mineral treasures, not in the wealth and variety of its animal and vegetable products, but in the latent capacity of its people for labour.

" 'Slowly but surely' must be our motto, for a colony, like Rome, is not built in a day. In a colony like East Africa especially, where the natural resources are comparatively poor, there must be years, nay, decades, of patient toil and patient waiting before we can hope to reap the fruits of success. Then, too, a new era will commence for Kilimanjaro. The area open for cultivation must always be confined to the region between the arid soil of the steppes and the perpetual mist and rain of the primeval forest ; but in Jagga there will be ample room for everyone for a long while to come, and by the time that we are in a position to take up all the ground at

our disposal, it is to be hoped we shall have come into possession of Taveta also, when the most fertile region in East Africa will lie open to German capital and German enterprise."

#### WHAT THE "SPECTATOR" SAYS.

The *Spectator*, of March 28, in a flattering review of Dr. MEYER's work, fully endorses our view of compulsory negro labour, in the following terms:

"The more we admire the courage and capacity of Dr. MEYER the more we regret the tone of his utterances when he comes to discuss the 'commercial prospects' of the German possessions in Africa (Kilimanjaro is within the German zone of influence) which Dr. MEYER clearly holds to mean absolute lordship.

"He says frankly—perhaps the word should be cynically—'the system of compulsory labour in vogue in the Philippine Islands might be introduced with advantage.' 'We must work,' he adds, with really wonderful effrontery, 'and why not the negro also?' Work—but for whom? For German capitalists at home, and German adventurers abroad! As for the distinction which he seeks to make between 'compulsory labour' and Slavery, it is a fraud. This language gains a sinister significance when we think of recent proceedings in German Africa, and makes us think that, whatever resolutions congresses may pass, there is very little sincerity amongst European nations on the subject of Slavery. Of Spain and Portugal it is needless to speak; Holland notoriously holds back; the French flag is known to cover a vast amount of Slave-traffic; and here is a foremost German explorer declaring for 'compulsory labour.' How about Queensland, and the traffic of the South Seas? someone will ask."

#### An Arab Slave-Trader.

At that time (July, 1881) the Arabs had started upon an extensive raid into the countries south of the Bomokandi, and I was at Beiga, a small village inhabited by blacks, when I saw a score of women coming up; they were tied to one another by cords fastened round their necks, and afterwards, a certain IBRAHIM, whom I knew at Amadi, arrived.

I did not speak; he saluted me, and I returned it. The Arab began his usual prayer, and I did not disturb him; but when he had finished I called him to me.

"IBRAHIM," said I, "you have prayed unto God fervently."

"Oh, yes," said he, hesitatingly.

"And you have thanked Him for the booty which you have taken?"

He did not reply.

"And you have prayed Him to put such another lot in your way?"

"I am a poor man," said he, "I work to keep body and soul together; I am MOHAMMED ABDU's servant."

I did not say anything more upon the subject, but spoke of other things.

During the night, the greater part of the Slaves disengaged themselves from the cords and took to flight. Next morning IBRAHIM departed, with a sullen countenance, without approaching me; but I must say that I had no hand in the escape of those Slaves.—(*Major Casati—Ten years in Equatoria*).

## Reviews.

### "IVORY, APES, AND PEACOCKS."

(AN AFRICAN CONTEMPLATION.)\*

THIS booklet, of ninety pages, from the pen of the Rev. HORACE WALLER, friend and companion of LIVINGSTONE, is filled with the vigorous and outspoken sympathy for the children of Africa which always characterises his writings, whether in letters to *The Times*, or in longer articles in the reviews.

The title Mr. WALLER has chosen is a singular one, but as he seems fully satisfied in his own mind that the golden Ophir was situated in Africa, and that SOLOMON's fleet sailed for that continent, and not for India, when they sallied forth to procure those plentiful supplies of gold which caused silver to be nothing accounted in the days of SOLOMON, the writer is able to carry out his similes, and to draw inferences with perfect consistency. There is a healthy and encouraging ring throughout this "contemplation," for we are glad to note that Mr. WALLER does not hold pessimistic views as to the future of the prolific and vigorous races that people the "Dark Continent." He is very properly convinced that white labour alone can never regenerate or open up Africa, and that the manual strength of the patient negro will always have to be depended upon by those who would wish to win fortunes from the hidden riches of that vast continent. Therefore, it will, eventually, be to the interest of the European to see that the labour by which the profits is not kidnapped by marauding Arabs and half-castes, to be expatriated for the benefit of Mussulmen potentates, and their lazy and profligate supporters.

Just before General GORDON started for Khartoum, he wrote us a letter, in which he said, after reviewing the position of affairs, "that the outlook was not so bad as might be supposed"; and, although for some years things seemed to go from bad to worse, we believe that the same hopeful view may still be taken, and our opinion that this is so is strengthened by the tone of Mr. WALLER's most interesting and thoughtful little book.

We give a few extracts (with our own headings), and trust that all our readers will carefully study the work itself.

#### EXTRACT FROM PREFACE.

In the following pages the intention is to look upon African matters more from the natives' point of view than is usual. It will be shown that Africa will be for the Africans for many a day yet, and that just as they increase and multiply where law and order reign, so shall we find it necessary to get rid of preconceived ideas respecting colonisation, which, however suited to countries in which the aborigines die out before us, will be altogether beside the question in Africa.

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\* By the Rev. HORACE WALLER. EDWARD STANFORD, Charing Cross. 1891.

**"IVORY, APES, AND PEACOCKS."**

The scramble for Africa has about come to an end, and we are now concerned with "scrambles" in Africa. "Scrambles"—that word which in its most delightful aspect means heels in the air, eyes on the ground, buttons flying, grimy nails—together with sweets for some, bruises for others, but success to him who is quickest to see where the handful falls thickest.

"Scrambles" it is indeed! Diamonds, ostrich feathers, nuggets, and tusks are scattered broadcast by a hand no one has time to look at, for it is a swirling head-over-heels rush—the gifts, not the giver, are the first consideration. And so Portuguese epaulets, Arab turbans, solar topees, the red shirt of the Australian digger, and the Boer's hat are now where they should be, and the next moment under-foot. Here a Mocambique convict splutters a mixture of Portuguese and Kaffriale to a thrusting "exploiter"; the latest arrival from Fatherland is in the thickest of the fight, whilst a Cape Premier showers blessings and hopes everywhere, from the bag which a paternal Government holds.

What does it all mean? Fortunes. Well, perhaps; but the fortunes will affect many, and they will by no means stay amongst those who wear pockets into which they can be dropped. South Africa is stimulating in a strange manner some of the oldest weaknesses known to the human race. It would be an altogether amusing spectacle to watch the process were there not a serious side to it.

Civilisation is, in fact, engaged in polishing up old heirloom vanities. New lights catch the filigree work, and we see beauties in the pattern never before observed, for the African sun is a bright one. Finery is finery all the world over; but as a weakness it is capable of affording strength—aye, thew and sinew for whole nations which we shall proceed to show.

It may seem almost as far-fetched as the very "Ivory, apes, and peacocks" of King SOLOMON's time to draw out from the early pages of the human race's history material for soliloquising over the ferment which is going on now in that strange old land of Africa; but the purport of the sailings from Ezion Geber and the Victoria Docks are all one. It is in each case a freight of adventurers bent on supplying the demand—not for food, but for finery. The feathers and frippery of three thousand years ago took a great part in the world's affairs, and history ever repeats itself.

It was a luxurious age then; men and women were pretty much what they are now. The Court of the Wise King teemed with tastes and fashions not entirely of home growth, and the feast was the time to display them. \* \* \*

**THE AFRICAN INDISPENSABLE.**

Neither the Australian aborigines, the Maoris, nor the Red Indians have contrived to make themselves indispensable to the white man. In each case a thirst for revenge follows upon the first collision, and the aborigines brood over the possibility of the scalp or the skull yet satisfying what is a savage instinct. This is positively absent in the African. There is no blood-feud which can possibly disturb the hours which succeed his defeat; he will forgive and forget the worst beating to-morrow! One hesitates to say off-hand that this trait in his character at once raises him higher in the scale of humanity than the vindictive Sioux or the Afghan frontiersman; but it will inevitably provide for him toleration and safety. It is possible that the point has not been sufficiently borne in mind in reckoning with our future transactions amongst the tribes in question.

But Africa's real safety lies in the fact, that the man born of her soil is the one who must inevitably develop her riches, if the earth is ever to render them up, be they baubles or bullion. • • •

### GOLD AND OTHER DIGGINGS.

Diggings there will be in plenty—alas ! how many there have been already along the Zambesi bank, but they have been of a pattern too well known ; in them heart-wrung treasures have been gently laid, and there they must remain till "vanity of vanities" has been said for the last time.

So it comes to this—the African must do the European's work, and the white man must stand by with the quinine bottle. Just in proportion as the bed-rock turns out more and more, so will the strong arms of the native become more and more indispensable. Here is South Africa's chance of recovery.

The miner of diamonds and gold has—speaking with all reverence—come to save life, not to destroy it, as he has done elsewhere. It pays him to preserve life, and it will answer his purpose to encourage honesty and truthfulness, and to become the dispenser of good laws, whilst he is at the same time the compeller of peace. Thus will he stand amidst nations and tribes where the entire reverse of such treatment has been the order of the day far away back into ages of which we have no record. • • •

### THE APES AND PEACOCKS.

Apes and Peacocks ! Did the Wise King look from his ivory throne down through the vista of coming ages, and did he arrange by HIRAM's means a reproof for us in time to come ? Did he see the day when we should sneer at his splendid extravagance, laugh at his bedizened and bedecked wives, deride his dreadful fall, and yet have to confess that the Ape and the Peacock may still stand as supporters on society's coat-of-arms !

They blaze—these brilliant beads, on head, on neck and arm ; fulgent they are on shirt-front ; it is of the essence of display that they are in place. Who would not ape his or her betters in diamond ventures ? • • •

### IVORY.

Put on one side the handful of missionaries and English traders, and you will scarce find a single foreign dweller in the land who is not bent on cruelty and mischief. And, what is more to our purpose, you have turned your back on countries sacred to the "Ape and Peacock" of our theme, and are at once in those regions which virtually supply the whole world with "Ivory."

If it seems necessary to scrutinise the horrible condition of the people who come into view as we track the ivory dealer, we cannot complain of a want of definite information. Apart from books more or less attuned to our love of sensation, the records of our Foreign Office alone furnish a literature at once startling and instructive. • • •

## THEREFORE I MUST SPEAK.

Is it a time to be silent? LIVINGSTONE and GORDON are gone. Privileged to know, to confer and to plan with both for the amelioration of the lot of these Satan-haunted tribes, must one be still silent? When one watches the wrong tactics of the most right-minded men; when one sees those whose names are honourably inscribed on the military or commercial rolls of good service—men who have been true and noble pioneers in other spheres than Africa—dashing from shoal to rock, is it to be “hush” when dead friends seem to watch your lips for just one outspoken word on the old lines?

At any price, let those implicated free themselves from a false position, and from such a position as I have opened out. And may some of the wisdom of SOLOMON take the place of our present *régime*! He drew ivory from Africa to the infinite benefit of the continent; we do it for its infinite harm!

SOLOMON by his commerce threw beams of light into all lands whence came the “Ivory, Apes, and Peacocks” of our Bible story. It was his great opportunity for drawing the people out of themselves; and, as we have seen, ivory played no unimportant part in bringing heathen nations to know their GOD. We are doing all that lies in our power to reverse the process.

The same love of ivory finds the same place in our European hearts, it is true, that they of old time kept for it; but here the comparison ends.

You may say that by our commercial relations with African tribes we must surely have let in light. I reply, if it be so, it is the blaze of the burning village, or the flash of the Winchester rifle—at best it is the glare from the smoke-stack of the Congo-steamer bearing away tons upon tons of ivory. These are the gleams of a day for which we are largely responsible. ° ° °

## CONCLUSION.

Mr. STANLEY found and described a Dark Continent. He has dealt with it in length and breadth, and no pains have been spared to set before us its sins and barbarities. He returns from it once more: this time he calls it “Darkest Africa.” It is impossible to gainsay such a verdict.

## MY SECOND JOURNEY ACROSS EQUATORIAL AFRICA.

THIS is the title of Major WISSMANN’s new book, which was published by Messrs. TROWITZSCH & SON, in Berlin, Leipsic, and Frankfort, on the 31st of March. The account makes a handsome volume of more than 250 pages, with numerous illustrations, and three maps. We make the following extract bearing upon the Slave-trade.

“The hordes of the Arab, TIPPOO TIB, first destroyed the villages of the two native Chieftains, and then marched against the Benekki, who fled into the forest. ZAPP, who dwells further west, had fled to the River Sankurru, and the Bassangi, after vain attempts to defend themselves, fled northward. The Benekki would not wholly

abandon their rich villages and fertile fields, but returned after each departure of the robbers, and began to plant again. But when the crops were nearly ripe the robbers always re-appeared. The peaceful Benekki were thus attacked several times in succession. The bravest, who defended their property, were killed, while many women and children were carried off as Slaves, and the rest took refuge in the forest. The necessary consequence of these repeated ravages was a terrible famine, followed by an epidemic of small-pox, introduced by the Arabs. Thus, within three years, Arab Slave-hunting, hunger, and pestilence, completely depopulated this once densely-peopled region, a two days' journey in length. Only an infinitesimally small remnant had been able to escape by flight."

#### HERTSLET'S COMMERCIAL TREATIES.\*

WE are glad to welcome the seventeenth volume of this most valuable work, which, at intervals during the past sixty years, has been given to the public by the two Librarians of Her Majesty's Foreign Office.

During the period embraced by the seventeen volumes, documents connected with the suppression of the Slave-trade have always found a prominent place in the pages of the work, and we note in the volume before us no less than twenty-three references to the subject. We would call special attention to the Ordinance of the High Commissioner and Commander-in-Chief of the Island of Cyprus, in December, 1879, with respect to Involuntary Servitude, as being a precedent for dealing with Slavery in countries whose population is, to a large extent, Mohammedan. It will be found on page 324. We regret that space will not admit of our quoting more than the first section.

"(1) Involuntary servitude, except for any crime or offence whereof a person shall have been duly convicted, is hereby declared to be unlawful."

If the British Government and the Chartered Companies were to adopt a similar Ordinance in their territories and protectorates, the question of Slavery would soon cease to be the cause of anxiety to their officials.

The documents with reference to Africa are of unusual importance, and amongst their number we would mention the General Act of the Berlin Conference, 1885, relating to Freedom of Trade in the Basin of the Congo, the Neutrality of Territories in that Basin, the Slave-trade, the Navigation of the Rivers Niger and Congo, and the Rules for the Future Occupation on the Coast of the African Continent. This General Act, together with that

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\* A Complete Collection of the Treaties, and Conventions, and Reciprocal Regulations at present subsisting between Great Britain and Foreign Powers, &c., &c. Compiled from authentic Documents, and edited by Sir EDWARD HERTSLET, C.B., Librarian and Keeper of the Papers, Foreign Office.—Volume 17. London, 1890 : HARRISON & SON.

signed at Brussels on July 2nd, 1890, when ratified, will form the first Charter of the African race.

The Commercial Treaty with Zanzibar of 1886, and the Charter of the Royal Niger Company, will also be found in their proper place in the volume now under review.

A new feature in the present issue, and one which adds greatly to its utility, is the insertion of maps, illustrating some of the arrangements between Great Britain and foreign Powers.

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### Pawn Slavery in Mexico.

SEÑOR DON SALOME SASTRE VERAUD, Esquipulas, Cunduacan, Tabasco, and a Slave owner, has been visiting Chicago. Tobasco is one of the southern States of Mexico, one of its borders resting against Guatemala. "No railroad pierces its vitals," said Senor VERAUD, "and the products of our plantation, consisting of sugar, brandy, mahogany and rice, are carried to the River Grijalva, placed in canoes, in which they are carried to San Juan Bautista, the capital of the State, and shipped thence to all parts of the Republic. Our plantation is worked by Slaves, ninety-seven in number, and we pay them each five dollars a month. Our system of Slavery does not gall the necks of those on whom it rests, for their sole aim is to get enough to eat, together with sufficient money to get drunk. A Slave can buy his freedom if he has the money. A man becomes a Slave in two ways—the necessity of discharging the debts of his father, or his own debts. To illustrate : A Slave in debt dies, leaving a wife and children. His wife and daughters become free at his death. If his sons are old enough to do a man's work they are Slaves, and must continue to work until they pay off their father's debt. If they are not old enough to do a man's work, they can remain on the plantation, doing light work among the fabrics. But they are free thus far, and get paid for their work. But suppose they want to borrow some money from the owner of the plantation. They get what they want, from five dollars to fifty dollars, and that makes them Slaves until that debt is paid. It is seldom paid. On the contrary, it increases ; and the men, once becoming Slaves, usually remain so until death releases them. But if they dislike their master, they are not obliged to remain with him if they can sell themselves to others. When a Slave is dissatisfied, he goes to his master, and asks for his paper. This paper sets forth the amount of the debt. The Slave takes it, and goes to some other Slave-owner, to whom he tries to sell the paper. If the Slave has a family of two or three working boys—the family belongs to the Slave, and goes with him—the Slave-owner will, if the debt is not over, say, 500 dols., pay the obligation, and take the Slave. This system does not prevail all over the Republic, but in those States in which it does everything is satisfactory, brandy being much more highly prized by the Slaves than liberty.—*Boston Transcript.*

## Imperial British East Africa Company.

### OCCUPATION OF WITU.

### PROSPECTIVE ABOLITION OF SLAVERY.

A REUTER'S Telegram, dated Zanzibar, March 22nd, publishes the following information respecting the pacification of the Witu country, and the placing the whole territory under the flag of the IMPERIAL BRITISH EAST AFRICA COMPANY.

The notice respecting the abolition of Slavery is somewhat confusing, for, in the first place, it is said, that the Treaty with the Company declares Slavery to be abolished, but goes on to state that masters holding *bonâ fide* Slaves will be allowed five years' grace, during which time the Slaves may redeem themselves. The telegram further declares that there will be entire and absolute emancipation of the Slaves on May 24th, 1896.

We presume that the real fact will prove to be that the Slave-trade is to be abolished immediately, but that Slavery is to be allowed to continue for another five years. What the difference between a *Slave* and a *bonâ fide Slave* may be does not appear, but we are strongly of opinion that if the *legal status* of Slavery were abolished, as suggested by Sir JOHN KIRK, and put in force on the West Coast by the EARL OF CARNARVON, there would be no occasion to allow a five years' grace, as Slaves would find means to procure their own freedom.

ZANZIBAR, March 22nd.

Mr. G. S. MCKENZIE, director of the IMPERIAL BRITISH EAST AFRICA COMPANY, returned to Mombassa yesterday, after having visited all the Company's posts. He found that the prompt and decisive action of the British Government in sending the punitive expedition to Witu had produced the desired effect, and made a strong impression upon the inhabitants along the entire coast. Witu may now be regarded as entirely pacified. Mr. MCKENZIE and Consul BERKELEY proceeded together, without escort or arms of any kind, from Lamu to Gongani, a town situated in the centre of the province of Witu. They there met the assembled chiefs and notables, who received them well and cordially, and with whom they concluded a satisfactory Treaty, by the terms of which the chiefs hand the administration of the territory over to the British Company's officials, and place themselves and their country solely under the Company's flag. The treaty further declares Slavery to be abolished in the province. Such masters, however, as are holding *bonâ fide* Slaves, now employed in cultivating plantations, will be allowed five years' grace, thus preventing labour difficulties, and averting agricultural ruin. The right of self-redemption is reserved for this class of Slaves. The date fixed by the Treaty for the entire and absolute emancipation of the Slaves is May 24th, 1896. Witu is expected to prove a valuable addition to the Company's territory as a suitable and, probably, attractive field for Indian immigration. Admiral FREMANTLE's order, proclaiming martial law in the province, has been withdrawn, and the Germans resident at Lamu are returning to work on their plantations. The terms of the Treaty have been well received by the Arabs settled along the adjoining coast line of the Sultanate of Zanzibar.—Reuter.

## Stanley and Casati.

THE following criticism of Mr. H. M. STANLEY's character as an explorer, and more especially of his leaving the unfortunate Rearguard on the Aruwimi, is from the pen of Major CASATI, the only European companion of EMIN PASHA, at the time the relief expedition reached Albert Nyanza. It will be seen that CASATI's views of the Rearguard question closely agree with what we wrote respecting it in the last issue of the "REPORTER" before the publication of the book from which we now quote.

### STANLEY'S OFFERS TO EMIN.

STANLEY finally offered to incorporate the Province of Equatoria with the Congo State if he were assured of reasonable conditions. Naturally such a proposal was rather in compliance with instructions he had received than from a conviction of the probability of its being feasible. The fate of the relief expedition was so eloquent as to render any reply needless.

EMIN did not hesitate, and, with due reserve for the rights of the Egyptian Government, and the duty that bound him to it, manifested his full adhesion to the project of establishing himself on the Victoria Lake, declaring that that might be effected, both on account of the shortness of the journey and the undoubted consent of his people. He was deceiving himself, and the delusion that it shortly after proved shed bitterness in his heart.

The satisfaction with which EMIN related these conversations with STANLEY caused me sad reflection, and I did not cease encouraging my friend to seriously consider the political situation of the province, and to recall the true position of it to his mind.

"STANLEY's coming," I added, "augments your weakness instead of increasing your authority. The matters discussed here at the end of the lake and beyond the province between you and STANLEY without witnesses will excite mistrust and lead to disorders. The expedition cannot return under eight months, everything being favourable. The enterprise may still fail, and then what way of escape will be left us?" [This was before STANLEY had gone back to fetch his rear-guard.]

On May 16, 1888, I took leave of STANLEY, and returned to Tunguru.

### THE REARGUARD.

During the time that STANLEY stayed at Nsabe he gained some insight perhaps into equatorial affairs, and perceived that they were not in the condition represented to him; but he had not leisure to enter into the matter, anxious as he was about the fate of the principal body of the expedition that he had left behind at Yambuya. Great was the responsibility he had assumed in breaking up the party. The need of procuring all the porters required for transporting the surplus loads, and to bring back the famous million's-worth of ivory that was in the province, which, as had been discussed and agreed with the Egyptian Government in London, was partly to be devoted to the defraying of the expenses of the relief, led STANLEY to commit this error. Instead of sending an exploring detachment to the lake under an expert and

daring officer, and remaining himself behind to direct the more important work, thus securing the triumph of the undertaking, his inordinate desire for doing everything himself, and his ardent wish not to let a crumb of glory fall into the lap of others, impelled STANLEY (forgetful of the importance of the charge which had been entrusted to him and not to others) to give summary orders, placing between himself and the principal column an enormous distance, an impenetrable forest, silence and doubt, for long consecutive months. (*Vide Reporter, ante*, p. 36.)

## The Slave-Trade in Morocco.

MR. J. J. EDWARDS writes from Morocco, in October last, as follows :—

"This afternoon we saw five or six black girls being brought into Casablanca from the interior, which, after inquiry, we found to be Slaves. Some time ago there was one sold in the street by auction, being led about just as horses are in public marts at home. The poor things themselves appear to have no feelings in the matter. They look as if bereft of their reason—in fact, like tamed animals, so submissively do they act in all their movements. O how tyrannous *man* can become !

"October 7th.—This morning I visited a large fundak, lately built by the Sultan, and appointed by him as the place for receiving Slaves as they arrive from the South, thus affording them a rendezvous until their owners should have disposed of them. We saw seven female Slaves, ranging in age from ten to twenty years. They were stowed away in a dingy oblong room at the back of the building, and were guarded by one of their owners, who sat upon a kind of matting at the entrance. None but the eldest of them could speak Arabic. When we tried to speak to her she became very sullen, and afterwards broke out into a coarse laugh, in which the others joined. Several Arabs came around us, and afforded us an opportunity of condemning the evil practice of Slavery, which we did in no measured terms, telling them how GOD must be angry with those who traffic in human flesh.

"Whilst here we saw a Moor leading out one of the elder girls to be sold ; so we followed them, and after a few minutes sharp walking came upon them standing before the door of a well-to-do Moor. After examining her as if she had been an animal, she was taken away again with another younger one, without a bargain having been struck for either. Here again I spoke strongly and indignantly against the horrible system. Quite a group of Moors were standing around, who did not answer a word, but seemed dumfounded at such an unusual interruption of their proceedings. One of the girls, we afterwards heard, was sold for 130 dols.

"These Slaves are mostly captured in feudal warfare between the Soudan tribes, and are brought to the borders of the Morocco Empire, where they are sold to Moors, who again resell them in the various towns of Morocco.

"Female Slaves are more valuable than the male by about 30 per cent. This is the first time I have personally witnessed the selling of a poor Slave. Some leading men along the Barbary Coast, for some reasons best known to themselves, would have us believe that Slavery does not exist here, but we are no longer to be blinded to the fact, having been eye-witnesses of the above scene."

## New Form of Pawn Slavery.

A most interesting report on economic agriculture on the Gold Coast has been issued by the Queen's Printers. It is the work of a Commission appointed in 1887 to study the subject, and make recommendations, and describes the geographical features of the colony, the extent of country under cultivation, the native methods of agriculture, the system of land tenure, the injurious effects of "native customs" on agricultural prosperity, the native and indigenous agricultural products of the country, and concludes with detailed suggestions for improvement. From the statements of the Commission it appears that a death in his family means ruin to a Gold Coast peasant. If he is unfortunate enough to lose a wife, a child, his father, or, most important of all, his uncle, "custom" requires him to fire off guns, to provide rum for all comers for a week after the death, and to repeat it at an interval of six weeks, and again after the lapse of a year. Sacrifices of goats and sheep must be made at the funeral, and at other times as directed by the fetishman, and perhaps a fetish made to lay the ghost of the deceased. To cover all this outlay he goes to the rich man of the place and borrows money at 50, 75, or 100 per cent. Until this is repaid he is a Slave, and must work two days in each week for the lender, receiving nothing for his labour. This goes on for years until the debtor is fortunate enough to get sufficient to pay principal and interest. A man may be held for the debts of his deceased relatives, for he who makes "custom" is responsible for the debts of the deceased. "Custom" is probably responsible for seven-eighths of the debts of the country, and weighs like an incubus on its prosperity by causing a vast amount of useless expenditure and implanting in the people a love of drink and idleness. The observance is enforced by superstition and fear of the anger of the dead, of the wrath of the fetish, and of public opinion, which applauds the man who makes a "big custom." It is usually to pay for a "custom" that land is pawned.

## Rabai and Mombasa.

### REPORT OF MISSIONARY (*per favour of DR. CUST*).

THE return journey proved somewhat trying, owing to the scarcity of water, none being found between Taveta and Taita, a distance of fifty miles, and between our now deserted station and Taro—sixty-five miles—at which place two of the Imperial British East Africa Company's officials, who were boring for water, kindly supplied our wants, made all the greater by the fact that we had now three little children to look after, including a M-Digo, taken by the Wa-taita in a raid near the coast, whom I had redeemed with goats, and a little M-Chaga, left on the roadside when a Slave caravan, numbering one hundred women and girls, bound for Mombasa, were taken in to the bush upon the approach of the white man. She had been severely treated, after an attempt to run away, which rendered it necessary to carry her down ; but thanks to the kindness of the ladies at Frere Town, who received her, she is rapidly recovering, although, probably, maimed for life.—*September, 1890.*

Our population has largely increased by people from Fulladoyo and elsewhere, who have either bought their freedom with corn, &c., or else worked it out at the

railway works of the Imperial British East Africa Company. We rejoiced at the proclamation of the Sultan which gave every man the right to redeem himself; and are much disappointed at the amendment which runs, "If any Slave brings money to the Kathi to purchase his own freedom, his master shall not be forced to take the money." This, of course, virtually annuls the former proclamation.

We do our utmost to keep out runaways, but they occasionally find their way in, but we always do our best to search for and find all such.—*December, 1890.*

### Slave-Trade in Scotland.

STRANGE as it may seem to us now, it is but a century and a half since white people were kidnapped and sold as Slaves by their fellow countrymen in Scotland. The following curious narrative is taken from Mr. SMILES' "Life of THOMAS TELFORD," the engineer who designed the beautiful suspension bridge that has for many years spanned the Menai Straits. This interesting volume was published by JOHN MURRAY, in 1867, and contains many strange pictures of life in Great Britain when the making of roads was in its infancy. But nothing shows the state of society in Scotland so vividly as the episode to be found on page 219, which we give in the author's own words :—

"Down even to the middle of last century the Aberdonian notions of personal liberty seem to have been very restricted ; for between 1740 and 1746 we find that persons of both sexes were kidnapped, put on board ships, and despatched to the American plantations, where they were sold for Slaves. Strangest of all, the men who carried on this Slave-trade were local dignitaries, one of them being a town's baillie, another the town-clerk depute. Those kidnapped were openly 'driven in flocks through the town, like herds of sheep, under the care of a keeper armed with a whip.' So open was the traffic that the public workhouse was used for their reception until the ships sailed, and when that was filled, the tolbooth or common prison was made use of. The vessels which sailed from the harbour for America in 1743 contained no fewer than sixty-nine persons ; and it is supposed that, in the six years during which the Aberdeen Slave-trade was at its height, about six hundred were transported for sale, very few of whom ever returned.

"One of them, however, did return—PETER WILLIAMSON, a native of the town, sold for a Slave in Pennsylvania, 'a rough, ragged, humble-headed, long, stowie, clever boy,' who, reaching York, published an account of the infamous traffic, in a pamphlet which excited extraordinary interest at the time, and met with a rapid and extensive circulation. But his exposure of kidnapping gave very great offence to the magistrates, who dragged him before their tribunal as having 'published a scurrilous and infamous libel on the corporation,' and he was sentenced to be imprisoned until he should sign a denial of the truth of his statements. He brought an action against the corporation for their proceedings, and obtained a verdict and damages ; and he further proceeded against BAILLIE FORDYCE (one of his kidnappers), and others, from whom he obtained £200 damages, with costs. The system was thus effectually put a stop to."

## Obituary.

### EARL GRANVILLE, K.G.

THE death of this distinguished nobleman, on the 31st March, in his seventy-sixth year, produced a universal feeling of regret and sympathy. Although the late Earl was a very active politician, his personal character was so much admired that it may truly be said all parties equally regret his loss.

As a Life Member of the *Anti-Slavery Society*, EARL GRANVILLE was ever ready to assist the work of that body whenever he was appealed to, either to receive deputations at the Foreign Office, to ask questions in the House of Lords respecting the Slave-trade, or to take part in public meetings. At the great Jubilee Meeting of the Society, held in the Guildhall, on August 1st, 1884, LORD GRANVILLE, following the opening speech of His Royal Highness the PRINCE OF WALES, moved the first resolution, expressing the gratitude with which England could look back upon the abolition of Slavery in her dominions, of which noble act that meeting commemorated the fiftieth anniversary. In a long and eloquent address, LORD GRANVILLE gracefully alluded to the manner in which the Foreign Office, over which he then presided, had "worked with the cordial and persistent co-operation of the great ANTI-SLAVERY SOCIETY," which had convened the meeting then assembled. It was through the influence of LORD GRANVILLE that the ANTI-SLAVERY SOCIETY was successful in obtaining, at the Conference of Berlin, in 1885, the insertion of a clause denouncing and prohibiting the Slave-trade—an important step forward in the history of the Anti-Slavery movement.

Our readers will not have forgotten that when CARDINAL LAVIGERIE came to London, in July, 1888, and the ANTI-SLAVERY SOCIETY, at very short notice, arranged a public meeting in Princes Hall to listen to the eloquent oration of that eminent Prelate, EARL GRANVILLE not only immediately responded to the invitation of the SOCIETY to preside over the meeting, but he requested the SECRETARY to invite the CARDINAL to accompany him to his Lordship's house to discuss the Anti-Slavery question. The interview between these two public men was most interesting and animated, for, as is well known, LORD GRANVILLE had a perfect mastery of the French language. When LORD GRANVILLE was asked whether he would be prepared to support a resolution in Parliament, praying for the convening of an Anti-Slavery Conference, he immediately replied, "I see no reason why such a Conference should not be held." It is therefore clear that EARL GRANVILLE may be designated as one of the pioneers in that movement which subsequently resulted in the convening of the Anti-Slave-Trade Conference of Brussels, and in the annals of Anti-Slavery history his Lordship will always hold an honourable position.

*A letter of sympathy was forwarded to the Countess Granville by the Anti-Slavery Society.*

## CHARLOTTE STURGE.

THE death of this lady, wife of WILLIAM STURGE, of Bristol, and sister of CHARLES H. ALLEN, Secretary of the ANTI-SLAVERY SOCIETY, occurred very suddenly, at Nice, on the 12th March, to the great regret of the numerous relatives and friends to whom she was much endeared. Although in her seventy-fourth year, Mrs. STURGE was so active and capable in her life that no one anticipated so sudden a termination to what appeared to be a comparatively slight illness. She was well-known in anti-Slavery circles as an ardent abolitionist, and for some years had held the position of treasurer to the Bristol branch of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY—a branch that was mainly established through her personal interest. It is to be hoped that others will be found to advocate the cause of human freedom in the metropolis of the west, with a devotion equal to hers.

## JOSEPH BECK, C.C., L.C.C.,

The third son of the late RICHARD L. BECK, of Stamford Hill, died April 18th, after a few days' illness, from pneumonia. Mr. BECK was a well-known public character, having served with distinction for very many years on the Corporation of the City of London, where, at the time of his death, he held the office of Chief Commoner and Chairman of the Land Committee, and besides being a member of various other committees. He was elected a member of the London County Council, and was widely known as the successful promoter of the scheme for the purchase of Clissold Park, Stoke Newington, as a recreation ground for the people. With this beautiful park his name will be ever honourably associated. Mr. BECK, having married a sister of the Secretary of the ANTI-SLAVERY SOCIETY, became naturally interested in the work of that body, and at the time of the Jubilee Meeting of the Society, held in the Guildhall, in 1884, he proposed and carried in the Court of Common Council a vote that a donation of one hundred guineas should be made to the Society.

In all good works Mr. BECK was ever active, and proved himself to be a worthy "citizen of no mean city." His loss will be widely felt.

## HENRY CATFORD.

THE PEACE SOCIETY has always been on terms of friendly interchange of courtesies with the ANTI-SLAVERY SOCIETY, whose offices it almost adjoins. Amongst the officials of that body, Mr. CATFORD was the best known, and his sudden death ought to be recorded in the pages of the ANTI-SLAVERY REPORTER, in whose welfare he was much interested. Mr. CATFORD was the publisher of the *Herald of Peace*, and his loss will certainly be much felt by the Society with which he had been so long connected.

(See also continuation of Obituary Notices, page 69).

## The Congo State.

BRUSSELS, April 6.

CERTAIN statements which are considered as erroneous having appeared in the English Press, an inspired Member of the Anti-Slavery Conference of Brussels has addressed a letter to the Liverpool *Journal of Commerce*, in the course of which he points out that as soon as the Brussels Conference finished its work the Congo State made a series of fiscal measures having for their object a diminution of the charges which affected commerce on the Congo.

Before the present system, ivory intended for export was taxed with a duty of 2f. per kilogramme. Each kilogramme, moreover, paid a "patent duty" of 2f. or 4f., according to the region whence it was obtained, thus carrying the total amount up to 4f. or 6f. Since February 9, 1891, ivory has not paid any "patent duty," and has not borne an export duty of more than 10 per cent. *ad valorem*. Thus is shown a reduction of 7½ per cent. In 1890 the Congo Free State exported ivory of the value of 4,668,887f. Under the old tariff the State would have realised a sum of 793,710f.; under the new system it will receive 466,888f., showing a diminution in receipts of 326,822f.

India-rubber, according to the old tariff, paid an export duty of 50f. per 100 kilos. The duty has just been reduced to 10 per cent., with the result that the yield will show a diminution of 16,695f.

The direct and personal taxation has been reduced from February 9, 1891, to one-third of the amount previously fixed. The license duties on spirits will be reduced by two-thirds immedately the imposition of the import duties takes place—that is to say, the receipts derived from this source after the 1st of July, 1891, will be 48,416f., instead of 145,249f., showing a reduction of 96,833f. The duties formerly imposed on buildings and enclosures, on *employés* and workmen, on boats and small craft, &c., have been reduced to one-third of the former amount.

After stating that, even after paying freight and general expenses, the merchant still makes a profit which is more than remunerative, the writer says:—

"Whatever is said by prejudiced persons, the fact remains that the situation is favourable to commerce, the proof of which is in the number of new societies which are daily being founded, and the capital which they are drawing towards the Congo. If certain houses have left the Congo, there are many others which have established themselves there. Far from closing the territory of the State to the commerce of the world, the King, on the contrary, has not ceased to take steps by means of which he would appeal, not only to the activity of the Belgians, but also to the enterprise of men of other nations. A new Anglo-Franco-Belgian Society now exists in Brussels, under the title of the Katanga Company. This society has for its objects the exploration and opening up of the vast region comprising the south-eastern portion of the State territory, near to Lakes Tanganyika, Moero, and Bangweolo, the construction of ways of communication, the establishment of transport services in order to aid occupation, the examination of the soil and subsoil, and the rapid introduction of European influence. Instead of criticising the expeditions which, at great expense, the State organises in its possessions, with a view to the suppression of the Slave-trade, it would be more just to show gratitude for the efforts which are being made, which have prevented the Arabs from descending the Congo as far as Stanley Pool, and which have permitted European traders to settle and to maintain their position at Stanley Falls."—*Dalziel's Telegram to The Times.*

## Madame de Staël on Slavery.\*

(Extract of a letter from Madame de Staël to Gustavus III., King of Sweden, 11th November, 1786.)

The Chevalier DE BOUFFLERS is about to return to Senegal. It is, however, a fine example of zeal, for it requires some courage to leave Paris to go to Senegal. He intends to introduce the planting of sugar cane, and subsequently to induce the negroes of the coast of Africa to cultivate freely in their own country this staple, which is the cause of all their misfortunes.

What a glory for the age the abolition of Slavery would be! If a single man could effect it, he would have done more good than anyone has ever accomplished; but, it is horrible to say, that the negroes are lazy when they are free, and this is the great excuse of Europeans. Yet the details of this negro traffic, as related to me by the Chevalier DE BOUFFLERS, are heartrending. For example, the Europeans are glad when they can catch old men and women. The negroes are full of filial compassion, and as soon as they learn that their parents are Slaves, they offer to take their place, and the barbarous European traders often obtain two strong and robust young men in the place of an infirm old man or woman, profiting by the virtues of these same negroes, who they rightly think are of a different nature to themselves.

## Cairo Home for Freed Women Slaves.

THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY has received, through the FOREIGN OFFICE, the statement of receipts and expenditure for 1890 of the Cairo Home for Freed Women Slaves, signed by Sir COLIN SCOTT MONCRIEFF, the treasurer, by which it appears that, including £200 remitted by the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, and a grant from the Egyptian Government of £225, the total receipts amounted to £494 5s. 11d., and the expenditure to £379 16s. 3d.

The President, Sir EVELYN BARING, in forwarding this statement, remarks that the Institution has proved of great utility, and that it is most desirable that it should continue to exist for some time to come. Sir EVELYN states that since the HOME was opened, about five years ago, more than 1,000 women and girls who had obtained their papers of freedom, found a refuge in this Institution until suitable employment was procured for them, or, as in many cases, they had been married to free men.

Sir EVELYN thinks that domestic Slavery in Egypt is gradually dying out, and the trade itself has almost disappeared, although, in spite of the utmost vigilance of the Department over which Colonel SCHAEFFER BEY presides, occasional cases will occur of Slaves being smuggled into Egypt, for it has happened that during last year one or two batches have been captured by that active officer in Cairo itself, and the poor creatures immediately taken to the Home. The lady superintendent reports that more than 200 Slaves passed through the Home in 1890; and the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY is earnestly requested to collect further funds for the support of this most useful and admirably managed Institution.

*Donations and subscriptions may be forwarded to Mr. CHARLES H. ALLEN, Secretary, 55, New Broad Street, London, E.C., marked "for Cairo Home."*  
*(For Balance Sheet see next page).*

(\* GUSTAVE III. et la Cour de France, par A. GEFFROY—tome II, p. 440.)

# Cairo Home for freed Women Slaves.

## Dr. TREASURER'S STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR 1890.

Cr.

	<i>January 1st, 1890.</i>	<i>£ s. d.</i>	<i>January 1st, 1890.</i>	<i>£ s. d.</i>	<i>January 1st, 1890.</i>	<i>£ s. d.</i>
To Balance in hands of Treasurer from 1889		130 1 5	By Balance due to Mrs. Crewe, 1889			2 4 2
" Grant from Egyptian Government	...	227 13 11	" House Rent, 1890	...	...	100 0 0
" Collected in Egypt by President and			" Mrs. Crewe's Salary, 1890...	...	...	100 c 0
Treasurer	...	...	" Paid to American Mission for Abyssinia			
, Received from British and Foreign Anti-			Girls, as per agreement	...	...	30 0 0
Slavery Society...	...	199 14 9	" Household Expenses, 1890		...	147 13 1
" Fees received by Mrs. Crewe	...	8 2 5	" Cash in hand	...	...	9 2 9
		-----	" Balance at Bank	...	...	235 8 4
					-----	244 11 1
						<i>£624 7 4</i>
						<i>£624 7 4</i>

*January 1st, 1891.*

To Balance from 1890 ... £244 11s. 1d.

CAIRO, 6th March, 1891.

(Signed) COLIN SCOTT-MONCRIEFF,

Hon. Treasurer.

**FORM OF BEQUEST**  
TO THE  
**ANTI-SLAVERY SOCIETY.**

"I give to the Treasurer of the ANTI-SLAVERY SOCIETY, or to the person for the time being acting as such, whose receipt I direct shall be a full discharge for the same, the sum of £ sterling  
(free of Legacy Duty) to be applied for the general purposes of the said Society, to be fully paid out of such part of my personal estate as is legally applicable to such purpose, and in priority to all other payments thereout."

---

## HOSPITALS FOR WOMEN IN INDIA.

THE ZENANA BIBLE AND MEDICAL MISSION,

OR,

INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY,  
In co-operation with all Protestant Missionary Societies in India.

FOUNDED 1852.

---

President—H.R.H. PRINCESS MARY ADELAIDE,  
DUCHESS OF TECK.

---

Object of the Society: To make known the Gospel of Christ to the Women of India.

---



THIS Society has Hospitals and Dispensaries for Women in India under the direction of Fully Qualified Lady Doctors. ATTENDANCES LAST YEAR, OVER 20,000. A New Hospital is in course of erection at Lucknow, and others will be built, as soon as the funds are provided, at Patna City and in N. Ceylon.

A Hospital is urgently needed at Patna. The cost, supposing we obtain a free grant of land for a site, will be about £2,000. The Committee, through the liberality of friends, are prepared to provide £1,000 if any other friend or friends will contribute the remainder. Who will respond to this appeal on behalf of the suffering Women of Patna?

DONATIONS for the maintenance and extension of this work, as well as for the Zenana Missions and Girls' Schools, are urgently needed, and will be thankfully received by the Treasurers, Lord KINNAIRD and Sir W. MUIR, K.C.S.I., or by the Hon. Finance Secretary, W. T. PATON, Esq., at the Offices, 2, Adelphi Terrace, London, W.C. Bankers—BARCLAY, RANSOM & Co., 1, Pall Mall East.

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